COMMUNITY SURVEY
E. A. Kurth

Social Order

APRIL 1958
40c

Catholic Social Background
Joseph H. Fichter

•

Challenge to Americans
James L. Vizzard

•

Labor in Germany
Friedrich Baerwald

Books • Comment • Letters

MONTHLY OF NATIONAL JESUIT SOCIAL SCIENCE CENTER

Social Order

Vol. 8 No. 4
APRIL 1958

Published monthly (except July and August) by The Institute of Social Order at 3908 Westminster Place, Saint Louis 8, Mo. Registered at U. S. Patent Office. Entered as second class matter at the post office at Saint Louis, Mo. Contents copyright by Institute of Social Order, 1958. Views expressed herein are not necessarily opinions of The Institute of Social Order. A volume index is published in the December issue. Current contents are indexed in Sociological Abstracts, Public Affairs Information Service, Population Index, Psychological Abstracts, Catholic Periodical Index, Current Sociology, Guide to Catholic Literature.

Subscription rates: $4 a year, $7 for 2 years, $9 for 3 years. Single copy, 40c. Please allow one month for change of address.

. . . just a few things:

LENT IS A TIME *for self-scrutiny. We share with our readers the fraternal counsel once addressed to Jesuit Scholastics by Father John P. Delaney, S.J. Since at the time he wrote the paragraphs in 1942 Father Delaney was the Director of the Institute of Social Order, the Editor considers the advice as directed primarily to himself.*

•

We can become very narrow in our spheres of work and in our interests.

Our horizon can easily become the boundaries of a school text, or the boundaries of our own classroom, or our one school, or our one community or one province. We can reach the stage when we know vaguely that there is other work going on in the same community, but after all we have our own work to do and we cannot be bothered. We may even reach the stage when we are but dimly aware of tremendous world upheavals, social crises, total wars; and we avert to them only to resent their intrusion on our specialized work.

We are what might be called sheltered individualists, so closely sheltered that it becomes difficult for us to realize what is going on in the world that moves about us. We never (that is most of us) know what it is to wonder if next week's bills can be paid. We do not have to turn and re-turn the cuffs of our shirts because there is no money left to buy another shirt. We never learn the humiliations that the poor meet in crowded clinics and in the charity wards of hospitals.

Unemployment does not touch us painfully. We do not know what it is to feel ashamed of our children's clothes and to feel the emptiness of their hunger. We actually do not experience in our own lives all those bitter emotions that can drive people towards the promises of communism . . .

Money, and I say this sincerely, has no great attraction for us. Money for us means only the possibility of carrying on worthwhile work. We have, without the money, the satisfaction of material needs which only money can give to others. We have without money the honor and respectability and the sense of dignity and the esteem that others try to find and too often, in a pagan atmosphere, can only find in the acquisition of money. Actually we do not know the need for money that, in its legitimate sense, is only a laudable desire for life and the decencies of life, that, in an inordinate way, becomes lust and greed.

Because of this it is not always easy for us to see things as our people see them. Ours is liable to be a theoretical viewpoint, theirs a very practical one. Very frequently our theoretical viewpoint may be correct and accurate. It may be a viewpoint that we should strive to give to others, but we cannot succeed in giving it to others until we have a keen, sympathetic understanding of their practical viewpoint.

•

After the war, Father Delaney volunteered for the Philippines. When he died on January 12, 1956, 14,000 people crowded to his funeral. A strong personality who could make theology vibrant and socal justice an imperious demand, he understood everyone's need for a sense of dignity and why, especially in times like these, families become legitimately concerned about money. E.D.

Foreign Trade: Challenge

JAMES L. VIZZARD, S.J.

FOR MANY YEARS the Catholic Association for International Peace has supported the principle of international cooperation through expanded world trade. In 1945, for example, in appealing for renewal of the Reciprocal Trade Act of June, 1934, the CAIP Subcommittee on Economic Life pointed out that the free flow of trade was of primary importance in post-war reconstruction plans, declaring:

> . . . The recovery of our broken world and its future peace depend . . . on the cordial atmosphere that derives from international economic cooperation and the free and easy movement of goods between the nations which the trade treaties aim to bring about. Economic barriers and resulting discords have been fundamental in creating antagonism between nations.

The principle embodied in this brief passage has been emphasized anew in the statement on U. S. Foreign Trade Policy released this month by the CAIP Committee on Economic Life. This most recent statement endorses, directly or indirectly, the following recommendations:

1. Extension of the President's authority to negotiate the reciprocal reduction of tariffs for a period of not less than five years;

2. Expansion of the President's authority: a) to reduce tariffs by 50 per cent below present levels but not to exceed 10 per cent in any one year, such reductions to be made on a selective basis and through cooperative arrangements with other countries; and b) to reduce to 40 per cent existing tariffs in excess of 40 per cent (whether specific, *ad valorem,* or a combination), to be proclaimed either unilaterally or in consequence of trade agreements, such reductions to be made after taking into account the prospective impact on the domestic economy and to be limited to a maximum of 10 percentage points in any one year;

3. Authorization of United States membership in the Organization for Trade Cooperation;

4. Provision for assistance to injured

A sometime professor of Economics, Father Vizzard is Treasurer of the Catholic Association for International Peace.

We must adopt a trade policy that is true to our national principles and responsive to our national interests

to Americans

domestic industries in the transitional phase.

The reason for these recommendations is simple. Action along such lines is necessary to our national well-being —to our basic economic, political and security interests.

There are those who disagree. Those opposed to the traditional trade agreements program will be opposed also to the type of authorization here urged. In fairness, however, it must be conceded that the opponents base their position on the same ultimate considerations claimed by the CAIP Committee in support of its own, namely, the public and national interest. That in itself is good.

In trade policy, as in other matters in the realm of government, it is not uncommon that there should be difficulty in determining precisely what measures, in the particular times and in the context of the particular circumstances, do in fact promote the public interest. It is good, therefore, that advocates and opponents of a liberal trade policy agree that the issue should be resolved by adoption of the course which will best serve the common good. Congress, in discharge of its necessary and unique responsibility for promoting the public and national welfare, must make the final decision.

On what issues, then, do the opposing parties differ?

Because pertinent and comprehensive data on foreign trade are readily and abundantly available from the executive agencies of the government, it is not necessary to duplicate such evidence here. Nevertheless, in order to identify the area of conflicting views, it may be useful to direct attention to two conclusions, the validity of which is overwhelmingly demonstrated by such data: 1. that U. S. commercial exports, currently at an annual rate in excess of \$19 billion, directly or indirectly benefit the entire American economy; 2. that imports are *at least* as valuable as the \$13 billion Americans are currently paying for them; otherwise there would have been no sufficient inducement to cause their importation.

Fortunately, the export side of foreign trade is relatively uncontroversial; evaluation of the conflicting views is thereby simplified. It is generally recognized, for example, that the plight of the American farmer would be relatively desperate, were we to lose our agricultural export markets. This is not to imply that other Americans would not also suffer from the resulting contraction of our economy; they would. It is also a matter of common knowledge that exports of the great volume and variety of the products of our mines and factories account for billions of income to the American economy annually. American farmers, miners and other workers are the best customers for each others' products. So when any of them increases his earnings from overseas sales, he increases his purchasing power for other domestic products and vice versa.

Thus the benefits of export earnings spread throughout the economy. The residential builder and the construction worker, for example, do not produce for export. Some of the earnings from our export trade, however, go into good or better homes and schools, even courthouses and churches. By and large, therefore, there is little complaint against exports. To deny the benefits derived from them is rather futile. If one is opposed to liberal trade, it is more effective merely to ignore the obvious benefits of exports.

Effect of imports

The situation with respect to imports, however, is quite different. Imports do not enjoy popular esteem comparable to that enjoyed by exports. There are many reasons which account for this difference. We shall limit ourselves to commenting briefly on the two which seem most reasonable and, therefore, most important.

The first of these is reflected in the proposition that imports deprive Americans of employment opportunities. If valid, this would be a most persuasive consideration. As it stands, however, this proposition is simply false. With their earnings from the goods they sell to us, other countries buy our exports.

Hence, if we did not import, we would soon so impoverish our overseas customers that they would be unable to purchase our products. Consequently, our exporting industries, which are heavily dependent on foreign markets if they are to continue to operate at full or nearly full capacity, would inevitably go into decline. Widespread unemployment would occur in these industries. Some of it might be offset by increased employment opportunities in those industries whose products compete with imports. Yet the general contraction of purchasing power in the economy, resulting from the loss of our export markets, would tend to diminish domestic demand for these products also. The result would almost certainly be net unemployment in the economy as a whole, which could easily precipitate a general depression.

Moreover, such jobs as would be created in the sector of our economy which competes with foreign producers for our domestic markets would certainly add less value to our national product than the jobs which would be lost through the suspension of exports. Generally speaking, the pattern of our exports and imports is determined by

the principle of comparative advantage. We export the things which we can produce at the lowest factor cost and we import the things whose factor cost to us would be higher had we produced them at home rather than bought them abroad. No doubt we could produce domestically many of the things we import. But to do so we would have to divert domestic resources to less productive uses. By importing these goods, we free our productive resources for more efficient and better-rewarded employment.

Through foreign trade American labor gets more higher-paid jobs.

To put the argument somewhat differently, imports provide Americans with goods at less cost than similar goods can be produced domestically. This involves no loss of productive employment opportunities; quite the contrary. To the extent that imports meet the wants of American consumers more economically and make U. S. production more efficient and less costly, imports enlarge American purchasing power. Expenditure of the enlarged purchasing power generates new income, stimulates further production and productive employment. Moreover, American dollars spent for imports are not lost or diverted from the American economy. Ultimately these dollars come back home to the United States in payment for the great variety of American goods the peoples of foreign countries need and want. Thus, imports expand both our domestic and foreign markets. By restricting imports we impair the ability of fellow Americans and of foreign customers to buy the products of our own industry. This is neither good economics nor good politics.

The other principal basis for opposing imports and, therefore, a liberal trade policy stems from the assumption or apprehension that imports undermine American wage and living standards. The argument is that American wage rates are high and are supported by legally enforced minimum standards. Ostensibly low-wage foreign imports have such a great competitive advantage that our higher standards will be undermined in the effort to meet this competition. This argument has the appearance of being reasonable; hence, it deserves detailed consideration.

Wages not only factor

It is true that American wage standards are high, the highest in the world. But many factors, in addition to wages, enter into production costs and help to determine competitive advantage or disadvantage. Among these are: the availability of raw materials, the cost of their development, climate, the size, quality and proximity of markets, the skill of workers and the competence of management, investment resources, the utilization of technology, etc. Insofar as labor is a factor of production cost, the measure of that cost is not the *wage rate* per hour or day; rather, it is the labor cost *per unit of production.* High wage rates and low labor costs commonly exist together. Low labor costs and high productivity are the usual basis for high wage rates.

The importance of the distinction between wage rates and labor costs is illustrated and emphasized by the fact that the United States, although it has the world's highest wage standards, is the world's largest exporter. The low-

est-wage countries in the world provide markets for American exports. It is American high-wage industries which generally tend to meet foreign competition most successfully in world markets. On the other hand, the low-wage industries of the United States tend to be most vulnerable to import competition. That high wage standards do not automatically result in competitive disadvantage is perhaps most dramatically evidenced by the fact that the major barrier to even higher levels of American exports is not foreign competition but the inability of other countries to earn the dollars to pay for them.

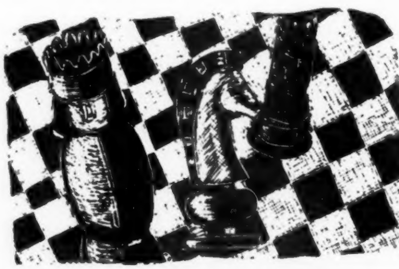
Consumer benefited

In the face of these facts, advocates of protectionism are sometimes driven to oppose only those imports whose price is lower than the price of comparable American products. This position is, of course, less defensible than the first. In essence it is tantamount to advocating a trade policy which removes the sole incentive for trade between nations. Why buy a foreign product if it costs more than it would to produce an equivalent item at home? Obviously, if other countries pursued a like policy the market for U. S. exports would be closed.

Nor is this position made more tenable by the qualification that only "competitive" goods need be excluded. Foreign goods will be able to compete successfully in our domestic markets only if their prices are lower than comparable home-produced products.

Are American consumers to be denied the opportunity to buy what they want more cheaply, simply in order that some domestic producers may reap windfall profits? Conceivably an enterprising American might undertake to grow coffee in greenhouses and supply it to the domestic market at $5 a pound, on condition that the "cheap" foreign product be kept off the American market. His success in excluding foreign coffee and selling his own high-cost product would clearly be a gain to him. It would certainly be a great loss to those of us who like coffee, as well as to those workers and producers whose markets would shrink because, in order to subsidize our own coffee industry, we had to cut back our outlays for other domestic products.

No nation is rich enough to afford that kind of trade policy. As a nation, the United States cannot afford such a luxury any more than most individual



Americans can afford the luxury, say, of making their own household furniture instead of buying it from those who can make good furniture economically.

Certainly there may be occasions when imports constitute a threat to particular American industries. Frequently, however, the threat is more apparent than real. To find out whether it is real, each such situation must be carefully examined. Examination will

often indicate a source of difficulty other than import competition.

For example, the root of the trouble may be domestic competition, or changed consumer preferences, increasing costs resulting from depletion of resources, dwindling need for dray wagons, buggy whips, etc. An industry's difficulty may also result from a different form of domestic competition than that found in the market where the product is sold: *e.g.*, from competition for capital and labor against expanding American enterprises — say, textiles versus aircraft. In any such situation, tariff "protection" will not really cure an ailing industry. The false remedy will, moreover, unnecessarily burden the rest of the economy.

It is to be expected, of course, that significant tariff reductions will hurt domestic industries whose products compete with imports, *supposing* that labor costs are actually a large factor in the unit cost of producing these products. Labor is cheaper in most foreign countries than it is in the United States. This fact does not weaken the force of the argument in favor of freer trade even in this restricted area. It merely means that American resources in these industries are underemployed.

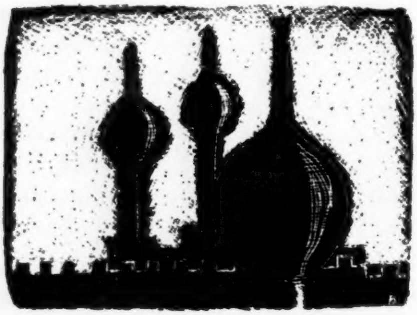
Our expanding industrial economy has bid the price of labor, relative to other inputs, steadily upward, until it has become the most expensive factor of production in the American economic system. Labor-intensive industries tend in consequence to be high-cost industries. This means that the capital and labor tied up in these industries could be more productively employed in other uses. If these resources were withdrawn, recombined in more efficient proportions and used to produce capital-intensive goods, they would add much more to the national product than they do in their present application. In our export markets these capital-intensive goods could be exchanged for more labor-intensive products than we could have produced at home with the same resources.

In this situation the erection of high tariff walls serves only to perpetuate the present uneconomical use of our factors of production. To reap the benefits of a wider division of labor through freer trade, our economy must be kept flexible enough to respond automatically to precisely such shifts in comparative advantage. Tariffs create artificial rigidities which prevent normal and natural adjustments from taking place in our use of resources. And they do so at a high cost to the economy as a whole.

Solution suggested

The solution, then, does not lie in the multiplication of import restrictions. It lies in measures designed to shift capital and labor out of industries in which they are underemployed and into more productive uses, with the least possible cost to all concerned. Unemployment insurance, employee training and placement programs, fast tax write-offs, etc., would facilitate this transfer of resources and make such moves attractive. The benefits to the whole economy accruing from the resultant flexibility and efficiency in the use of our productive resources would more than compensate us for the temporary and relatively trifling dislocations affecting the few declining industries in question.

No matter how the foreign trade situation is viewed, the existing facts or future prospects afford no justification for increasing tariffs to levels above those that prevailed in 1934, even in relation to so-called escape-clause actions. No reasonable person can deny that many trade relationships have profoundly changed since 1934. To authorize an increase of tariffs to rates above those that prevailed then, on the grounds of maintaining the ratio of tariff inci-



dence, is to introduce a radical and dangerous principle into public policy. It would accord to private persons a vested right in perpetuity to a particular degree of economic subsidy by the American people; and this, not because that subsidy is needed for the national good, but because it once existed in the past.

This would be government interference of a vicious type. Adoption of such a proposal could open a Pandora's box of claims for government "protection" of a multiplicity of private economic advantages of a bygone day. In an era of unprecedented change, it would seem to require better reasons than have been presented to warrant the use of government authority to preserve the *status quo*, not merely of a tariff, but of the degree of protection. Adoption of such a proposal would also be a warning signal to foreign countries that their efforts to develop American markets might be frustrated by the sudden imposition of an unexpectedly high tariff.

Compared to national security, domestic prosperity is a lesser good. Our foreign trade is a vastly more important servant of our security than it is of our economic well-being. But security and economic strength are not alternatives. Military strength is based upon economic strength.

Interdependent world

The United States and the other free-world countries are economically interdependent; they are even more interdependent for their mutual security. Notwithstanding the fact that the United States exports and imports more goods than any other nation, foreign trade is significantly more important to our principal allies than it is to us. It represents a relatively greater proportion of their total production. One need only consider, for example, the island economies of England and Japan to begin to appreciate that high levels of foreign trade are in a most literal sense necessary to their survival. Even Canada, with its vast area and extensive natural resources, is more dependent on foreign trade for its economic health than we are.

And as in our own case, so in that of each of our allies, economic strength is the foundation of military strength.

Whether we like it or not, our responsibility as a nation is proportioned to our power. The United States is the

economic giant of the free world. We have the power to help or to hurt the other members of the free-world community. When we impose unjustified restrictions on their trade, we unjustly hurt them: we impair the maintenance and expansion of their economies, of their military strength and, in consequence, of our own security.

"An American depression is the fear of our friends and the hope of our enemies." This expression conveys something of the importance of the United States as a market and source of supplies to the free world. Because of the diversity of our exports, as well as of our overall production, we can easily underestimate the unique value of our market. Many countries must rely on one or two export commodities as the source of their foreign exchange. Restrictions on the flow of one of these can accordingly have severe and far-reaching repercussions on their domestic economies. Hence the saying that when the U. S. economy sneezes, the rest of the world catches cold.

The division of the world resulting from the cold war has made the United States and its economic policies even more important to the free-world countries then they would otherwise be. Trade between the United States and the countries now under communist domination was never significant to our economy. It was, however, to many of our allies. The effect of trade controls with communist countries has been more costly to them than to us.

Thus, the economic pre-eminence of the United States makes our conduct and trade policies matters of major concern to our allies; indeed, our power conditions to a considerable extent what they can do for themselves and for our common objectives. Unnecessary trade restrictions on the part of the United States also have political repercussions. They strain our alliances. While it is perhaps conceivable to our allies that the American people may be unaware of the harm resulting from our conduct, we expect too much when we ask these allies to believe that the American government—responsible as it is obliged to be for our security—is in reality so ignorant. Even were our friends able to regard such ignorance as blameless, it must inevitably undermine their trust in our capacity for leadership and in our basic reliability as a partner.

Could we plead ignorance, even to ourselves, were we to reject a policy which so overwhelmingly serves our national interests? Such a decision would not be ignorance but willful self-deceit. Such a rejection would not only be contrary to acutely urgent national requirements, it would be contrary also to the heritage of American traditions and history, to the lessons of two world wars, and to the fundamental values which we so frequently characterize as "the American way of life."

What, in fact, is a liberal trade policy except the reflection in our international conduct of what have long been the principles of our internal conduct?

True, customs receipts were once a main source of Federal funds but restrictionism is not being urged today for reasons of revenue. It cannot be denied that a time-honored philosophy advocates protective tariffs on behalf of infant industries unable to stand the rigors of international competition. Yet even this philosophy was grounded on considerations of public good; it was formulated before the United States became the world's chief creditor nation as well as its greatest exporter. That philosophy did not contemplate "protection" from infancy to senility.

Elements of trade policy

Consistent with national attitudes in economic matters, the chief elements of a liberal trade policy are simply these:

1. to encourage private enterprise;

2. to minimize government interference with and domination of economic production and distribution;

3. to make possible the fruits of free and fair competition.

They are the counterparts of political freedom.

These fundamental values are reflected in our Constitution and in major legislative enactments over the past half-century. These values have been explicitly championed by the United States throughout the world. Against the background of war, we invoked them in the most heroic program ever undertaken by any nation for the benefit of all humanity. It is useful and wholesome to recall the declaration of policy by the Congress of the United States in the legislation authorizing the European Recovery Program:

> Mindful of the advantages which the United States enjoyed through the existence of a large domestic market with no internal trade barriers, and believing that similar advantages can accrue to the countries of Europe, it is declared to be the policy of the people of the United States to encourage these countries . . . to exert sustained common efforts which will achieve speedily that economic cooperation in Europe *which is essential for lasting peace and prosperity.*[1] (Italics added)

This position was not an expedient. It was a policy. It was not done thoughtlessly but was the product of profound deliberation. Similar declarations have recurred many times: in the Bretton Woods legislation, the Point Four legislation, the mutual security legislation. This is the kind of policy that comes naturally to us. Such policy still reflects the requirements of lasting peace and prosperity. The essential change wrought by the passing of time is that the requirements are more imperative and the urgency more pressing than ever.

What of the arguments of the restrictionists in relation to our international and security interests? Those applicable to the domestic aspects fail to take into account all the relevant facts. Those applicable to international considerations run directly contrary to fact.

It is said, for example, that United States participation in the General Agreement on Tariffs and Trade (GATT) constitutes a surrender of

---

[1] Public Law 472, 80th Cong., 2d sess., S. 2202, approved April 3, 1948. See *A Decade of American Foreign Policy: Basic Documents, 1941-49.* Government Printing Office, Washington, 1950, pp. 1299, 1322.

sovereignty. What is the fact? The GATT is an agreement through which the participating countries seek to improve living standards by cooperation in the reduction of tariffs and other unnecessary barriers to trade. In origin and characteristics it is conspicuously American. It was conceived, planned and initiated by the United States. Its objectives conform with legislative authorization. It was founded upon those typically American concepts:

1. private enterprise,

2. exclusion of government, insofar as possible, from economic production and distribution,

3. free and fair competition. Surely these principles have not become "un-American." Their incorporation into international agreements, far from being a surrender of sovereignty, was in fact an exercise of sovereignty.

GATT and OTC

The great, almost incredible achievement of GATT is that over 30 countries, accounting for some 80 per cent of world trade, have actually subscribed to these "American" principles as the basic code for their conduct of foreign trade. This is a tremendous tribute to the integrity and soundness of the principles; for they have not been part of the historic tradition and practice of many of these countries, as has been the case with us. In the light of all the facts, including particularly the labyrinth of government restrictions which almost strangled trade in the period between the wars, United States initiative and participation in GATT have proved a most prudent exercise of sovereignty.

Perhaps the worst that has been said about the Organization for Trade Cooperation is that it is the product of bureaucratic global planners. In reality, it is quite the opposite. It is more likely to be an obstacle to the global planners. The OTC is a procedural instrument which would have to do, not with the making of policy, but with its execution. Its purpose is to make more efficient the pursuit of those policies and principles embraced in GATT, that is to say, the principles specifically designed to prevent and to avoid the necessity of government and global planning of matters best left in private hands. The need for such an instrument as the OTC is clearly evident from the fact that so many countries are participating in the GATT; it is important that the GATT function promptly and with a minimum of expense.

Because the foreign trade of the United States constitutes so large a proportion of the total volume of world trade, there can be no OTC without the United States. Such developments as the European Economic Community, the prospective European free trade area and other moves toward regional economic groupings, all these emphasize the need for the kind of administrative efficiency that the OTC could bring, particularly since there is not even the promise of a world-wide economic trade association other than GATT. In view of the magnitude of the American interests at stake, we might well ask ourselves whether the refusal of the United States to join the OTC is not an abdication of sovereign responsibility.

Failure of the United States to pursue a liberal trade policy, in good faith and with vigor, is to invite tragic consequences. It would be a betrayal of what we have professed as our basic principles. To betray such principles without the honesty of denying them, without even making the effort of identifying and developing standards to take their place, would liken us to an immense floundering mass of matter and energy, a menace to our friends as well as to ourselves.

The consequences are far-reaching and fearful. The danger has, if anything, been understated. Our trade policy does not exist in isolation. It is an integral and inseparable part of our national policy. The United States is face-to-face with a mounting crisis of far greater magnitude than any other confronting our generation. United States trade policy must be consistent with and made to serve the national interest. We cannot blind ourselves to the relationship between trade policy and NATO objectives without danger of frustrating the latter. We cannot afford to ignore the extent to which the success of all our foreign aid and mutual assistance programs are contingent on a sound and healthy trade policy. We must recognize that, if we are to succeed in encouraging American capital to invest abroad, we cannot impose trade restrictions which, in effect, prohibit the recovery of the capital as well as any fruits of the investment.

It is true that the United States does not face this crisis alone. Yet, because the United States has power and might beyond that of any of its allies, it also has the responsibility above all others to choose the right measures affecting the welfare of all. Failure to choose can be as fatal as choosing the wrong measures. To stand still in this crisis is to lose ground. We have already lost too much time.

"If we fail in our trade policy, we may fail in all. Our domestic employment, our standard of living, our security, and the solidarity of the free world—all are involved . . ." These words were addressed to the Congress by President Eisenhower on April 14, 1955, when he initially recommended authorization of United States membership in the OTC. They were true then. Events since then have emphasized their truth and added urgency to the necessity of moving forward.

We must adopt a trade policy that is true to our national principles and responsive to our national interests.

Community Survey: College - Style

EDMUND A. KURTH

IT HAS OFTEN been said that every community, particularly every large city, has its own peculiar character.

Many people fail to learn the character of their own community. For them it is a place to work, to live and to rear their families—and nothing more. It may be large, bloated with civic pride. A very, very small number are concerned to search out, isolate and analyze the individual characteristics of their home town. Their goal is modest, one frequently matched by their means. Yet a way can be found, since there are many methods of investigating this "character". Historical research, attitude surveys, occupational studies and other forms of social research can all make a contribution and can each, in some measure, reflect one or more facets of the community character.

Much of the historical research in our country has been done by the various State Historical Societies, often in conjunction with the History Department of the larger state and private universities. Many county historical societies have studies prepared by college teachers or college-trained men in their communities.[1] Large numbers of sociological studies have similarly been made. Such studies tend, however, to concentrate all too frequently on pathological situations in society, on the incidence of crime, juvenile delinquency, sex deviation and the like. In the fields of economics and business most studies have been aggregative,[2] rather than

Director of the modest community survey here reported, the author is Chairman of the Department of Economics at Loras College, Dubuque, Iowa.

[1] Examples: The Rt. Rev. Msgr. M. M. Hoffman was for some 25 years on the Economics faculty of Loras (formerly Columbia) College. He is President of the Dubuque County Historical Society and has written extensively on the religious and secular history of the city and county. Notable among his works are: *The Church Founders of the Northwest* (Bruce, Milwaukee, 1937); *Antique Dubuque: 1673-1833* (Telegraph-Herald Press, Dubuque, 1930); and *Centennial History of the Archdiocese of Dubuque: 1837-1937* (Columbia College Press, Dubuque, 1937).

The Rt. Rev. A. A. Halbach, while a curate at St. Francis Xavier Parish in Dyersville, Ia., wrote a history of that community, *Dyersville, Its History and Its People* (St. Joseph Press, Milwaukee, 1939).

The English Department of Loras College, under the direction of Rev. Karl Schroeder, requires students to prepare research papers which often cover topics of Dubuque history and often find their way into the *Telegraph-Herald* or *Des Moines Register* as feature articles.

[2] As, for example, the annual survey of consumer attitudes undertaken by the University of Michigan's Survey Research Center and published in *Business Week*.

concentrating on a single community or its economy.

In the area of individual community studies there would appear to be much yet to be accomplished, particularly by the smaller universities and colleges. There are approximately 860 universities and colleges in our country, plus 475 junior colleges and 210 teachers colleges and normal schools. This makes a total of 1,545 institutions of higher education. There are only slightly over 200 cities with populations in excess of 50,000. Approximately 565 counties have a population of 50,000.[3] A large proportion of the colleges and universities are tax-supported, perhaps as many as one-half if one counts the junior colleges, teachers colleges and normal schools. Still, a very large number are private colleges which are becoming increasingly dependent on support from the citizens of the communities and/or counties in which they are located and which they chiefly serve. Thus it behooves them to study their communities and to convince the citizens of the college's genuine interest in community problems.

Dubuque, Iowa, is, among smaller cities (50,000), one with a particular character. The "old lady of Dubuque" is celebrated in plays, stories, feature columns and TV scripts. It is the first settlement and the oldest city of Iowa. The Glover shirt and pajama factory was the inspiration and locale of Richard Bissell's book *Seven and One-half Cents* and its musical counterpart *The Pajama Game*. References to Dubuque are not all wholly complimentary. Many times jocose allusion implies that the city somehow got stuck in the last quarter of the 19th century and has been behind the times ever since. At other times the implication suggests that Dubuque should be nominated as the "city one would least like to get stuck in."

It is useless to argue that such remarks fail to capture the spirit or character of this city.

A limited effort to discover the particular character of Dubuque was undertaken by a group of seniors at Loras College in the Spring of 1957 when 12 students, majoring in the Department of Economics, made an economic survey of the city. Perhaps the "tradition-bound" character of the community is reflected in Loras College which still requires a thesis as a requirement for graduation with the B.A. or B.S. degree. The question of dropping this thesis requirement has often been discussed. Loras treasures the Liberal Arts tradition to the extent that training for graduate and professional studies is still a primary objective of the college. Hence the continuation of the thesis requirement.

In the postwar era the number of students seeking training in Business Administration, Economics and Commerce (Accounting) has increased at Loras as elsewhere throughout the country. Since many of these students are clearly not preparing for graduate

See *Business Week*, Jan. 25, 1958, p. 131ff. Another example is the *Iowa Business Digest*, published monthly by the Bureau of Business and Economic Research, College of Commerce, State University of Iowa, and mailed free to residents of the State on request.

[3] Information on colleges and universities is from the Educational Directory of the United States Office of Education. Population information from the Bureau of the Census. Both are contained in any annual edition of the *World Almanac*.

work in these fields, a less formal type of thesis appeared warranted. What was sought was a task that would initiate the students into some phase of market research, give them an opportunity to come to know the community more intimately and allow them to perform a service to the community as a whole. Most out-of-town students are as pilgrims wandering in a strange land. True, they accept and enjoy the hospitality of the local citizenry. However, it is uncommon for such a student to become really a part of the community, that is of the homes and lives of the people of Dubuque. Our research project opened new vistas to them and established new relationships between these students and the people whom they interviewed.

Of the 12 students selected, two were natives of the city and ten had homes outside Dubuque.

Several preliminary meetings were held with the present writer, who directed the project. Their object was to organize a questionnaire that would furnish worthwhile information to the college and to interested citizens. Labor and industry were invited to suggest questions meriting inclusion. In the end, a questionnaire was drawn up seeking information under following headings: *personal (family) data,* including the occupation of the chief breadwinner and the matter of working wives; *home ownership,* method of financing and type of heating unit; purchases of *furniture* and *clothing,* whether for cash or on credit, and whether purchased in Dubuque or elsewhere; *automobile purchases,* including information on the number of cars, the make and the model, whether purchased as a new or used car, for cash or on terms, in or outside the city; ownership of a selected list of *household appliances,* whether bought locally or out of city, for cash or on terms and plans to buy such equipment in the near future; purchases of *Christmas presents,* for cash or on terms and whether bought inside or outside the city; *opinions regarding inflation; savings information,* including cash, insurance, bonds, and stocks; spending on *entertainment* and *vacations;* and *general information* including comments on the quality of the city's utilities (electricity, water, gas, telephone and transportation system), along with statements indicating overall satisfaction or dissatisfaction with the city as a place in which to live and work.

After consultation with bankers and real-estate people, 12 different areas of the city were chosen as representative sample areas. Within the designated areas the students were required to randomize their sampling by visiting every third house.

The students' way was prepared for the interviewing task by letters of approval from the trade union organizations, from the Chamber of Commerce and from city officials. The local newspaper carried pictures of the 12 men who were to carry out the survey, plus a description of the project and statements on the aims of the study from representative public, labor, and business spokesmen.

Each student was required to complete 50 interviews, giving a total of 600 responses. With a population of about 50,000 and assuming five persons per household, the sample covered from five to six per cent of the city's house-

holds, by far a larger sample than those upon which official government statistics are based.

The interviewers were coached in the procedure for getting an interview started. They were reminded that it was important to dispel immediately the notion that their survey technique was simply a matter of a sales "pitch". They were instructed to show their letter of authorization from the college officials and their picture that had appeared in the newspaper. In spite of the efforts to help each student develop an identical approach, varying degrees of success were recorded:

1. Analysis indicated that it appeared to make a difference *when* the interviews were attempted. Afternoon hours on Saturday and Sunday were more successful than the late afternoon or the early evening hours of work days. The newspaper story had been careful to indicate that interviews would *not* be conducted during the day, that is to say, at a time when the husband and father would normally be away from home.

2. It was found that men consented to the interview more readily than women and that they became much more voluble in exchanging views and information with the student. Cynics observed that the men were looking for an excuse to escape house or yard chores on their day off, particularly on Saturdays.

3. The area of the city which the interviewer visited appeared to affect his success materially. It would be easy to generalize on this point but it would probably lead to faulty conclusions. The generalization that one is tempted to make is that greater difficulty was encountered in the poorer sections of the city and in those where the people had less of formal education. Yet, there were poor sections in which the interviewers were quite successful and rather well-to-do areas in which difficulties were encountered.

4. If any one factor was more responsible than others for the variation of the response, it may well have been the personality of the interviewer. On this point, our hunches on which students would have difficulty were wrong as often as they were right. There was one notable example of a fine, cooperative student who had most indifferent success. It was this case that led one to believe the section of the city was the determining factor in success in interviewing.

These side observations may lack some precision and scientific analysis. However, from the sociological point of view these features were of greater interest to the present writer than much of the information actually sought in the survey.

There is a temptation to reproduce some of the random observations by the students themselves on their experiences; they shed light on the psychic and sociological gains to the individual from participation in the project. Many comments were made about the friendliness of the citizens, generally in such a way as to indicate that the fact came as a surprise to the interviewer. Others were pleased to note the interest in (and awareness of) the College manifested by the citizens. The student-interviewers came to regard themselves as public relations representatives of the College when they heard words of praise and commenda-

tion for the College's interest in the community. There were, indeed, times when one or the other of the students became discouraged with the time required to complete an interview, with the difficulty of "getting a foot in the door." At the end, however, the students were unanimous in their judgment that this kind of task was more personally rewarding than the typical research project. They seemed to have a feeling of accomplishment, a pride in having met and influenced people, a notion that they had discovered something of the real spirit of the city.

Tabulating the results of the interviews revealed some rather interesting things about this city, butt though it be of many a comedian's jokes. There is evidence that Dubuque is a good place to live and is so regarded by its citizens. The study made no attempt to assess several of the city's known assets: fine educational institutions, recreational facilities, beautiful scenery and the like. In the area that was explored, however, the survey revealed that Dubuquers enjoy a fairly high level of material well-being. There is much evidence that this level is well above the national average wherever comparisons were possible.

The pattern of Dubuque standards is quite uniform. No direct statistical evidence was sought on the matter of wage levels or cost of living. However, one of three conclusions is inescapable. *Either* the general level of wages in the city is as high or higher than elsewhere throughout the country,[4] *or* the cost of living is lower, so that Dubuquers can make their income go farther,[5] *or* the people surveyed have some remarkable qualities of thrift which extend the purchasing power of their dollar.

Based on the selected sample of the survey, the figures show that Dubuquers rank higher in home ownership, in the ownership of automobiles, in the possession of durable consumers' goods, (appliances) and in savings than do people in the national average.[6]

---

[4] Until the end of World War II the city was generally regarded as a "low wage" town because the dominant employers were owners of wood-working establishments. Today Dubuque Packing Co. (a meat packer) and John Deere (agricultural equipment producer) are the largest employers. Wages in all companies, and in construction, are known to be at, or only slightly above, the median for larger cities in Iowa.

[5] There is no direct method of comparing the cost-of-living in a city of 50,000 with the cost in any of the 34 cities for which information is gathered by the Bureau of Labor Statistics. However, random comparisons would indicate that it is considerably cheaper to live in Dubuque than in, say, Milwaukee or Chicago. Yet many competent observers feel that housing costs (both purchase and rental) are higher than similar costs in places like Waterloo, Cedar Rapids, Davenport and other neighboring cities. This is due *inter alia* to the scarcity and, consequently, to high cost of building lots in the city.

[6] 77 per cent of the families interviewed owned their homes. This compares with a national average of 59 per cent of American non-farm families owning their homes, according to the Federal Reserve study *Consumer Instalment Credit,* Part I, Vol. I, p. 10.

It was found that 626 automobiles were owned by the 600 families interviewed, with 68 families (11.3 per cent) without an automobile. This compares with a national average of about 26 per cent of American families that do not own a car. *Consumer Instalment Credit,* Part I, Vol. I, pp. 10, 110, 118.

Considering the ownership of appliances, Dubuquers ranked higher in ownership than the national average for nearly every item for which national averages could be found. These include washing machines, driers, electric frypans, air conditioners and food waste disposal units. The figures for cash purchases, as compared with time payments, are even more startling. For such major durables as refrigerators, washing machines and television sets, 60-64 per

There appear to be fewer working wives in the city, evidence, possibly, of above average devotion to children and families. This latter point appears to be reinforced by independent figures (not compiled in this survey) on the low rate of crime and delinquency in our city.[7]

The citizens of Dubuque appear, furthermore, to be less encumbered with debt than do people in the nation as a whole.[8]

A separate poll was conducted among the students at Dubuque Senior High School in the spring of 1957. It indicated that many of the youth of the city are anxious to leave when they finish high school, largely because they feel that employment opportunities here are severely limited. Apparently this is not the attitude of their elders who, at least from the answers in the present poll, appear to be generally satisfied with their community.[9]

One might round out the profile of the city by indicating that the population is composed very largely (perhaps 90 per cent or over) of people of German (Luxembourg), of Irish and of English origin. There is no single minority group that is either large or influential beyond its numbers.

According to an independent religious census taken within the past year, the population is more than 65 per cent Roman Catholic.

A thesis project of this type gave the participants, college seniors, some idea of how to go about the task of market research. It took them into more strange homes than most will visit in a lifetime. It helped the students to "discover" the city, not merely to walk or ride through it. No one was disappointed with his experience, most were frankly delighted with it. It is a project which can be recommended to other colleges as a means of social education of students and of community service.

---

cent of Dubuquers paid cash, against national averages of 47-49 per cent of cash purchases.

7 In 140 families (23.3 per cent of the total) the mother (or wife) is employed. 78 (13 per cent) work full time. 62 (10.3 per cent of the total) have only part time jobs. It is difficult to compare these with national averages which are given according to age brackets and other circumstances. The study on consumer installment credit (Part I, Vol. I, pp. 109 and 114) shows the following: "Among women aged 18-44, 59 per cent of those having no children under 18, 25 per cent of those whose youngest child was under 6, and 44 per cent of those whose youngest child was 6 or over, were employed."

The city of Dubuque has frequently been cited for having the lowest crime rate, for various types of minor and major crime, of all cities of Iowa.

8 Rather than being found explicitly in the survey results, this fact appears substantiated in some of the information gathered. *E.g.*, of the 462 families (77 per cent of the total) that owned their homes, 196 (32.7 per cent of the total) indicated they were still paying on them. This means that 266 (44.3 per cent of the 600) families were completely free of indebtedness on their homes. In the matter of automobile purchases 283 (45.4 per cent of the total of both new and used cars) were purchased for cash in Dubuque. This compares with a national average (1956) of 37 per cent of new automobiles and 42 per cent of used cars that were purchased for cash. (*Business Conditions*, August, 1957, a publication of the Federal Reserve Bank of Chicago.)

9 509 (84.8 per cent) families indicated they were satisfied with Dubuque in general; 129 (21.5 per cent) would leave the city if they could find equivalent employment elsewhere; 78.5 per cent indicated they preferred to stay in Dubuque; 292 (48.7 per cent) stated they would leave the city if they could find better employment. This statement may contain some ambiguity since no one was asked how much better the other job would have to be, in terms of an increase over what the interviewee was now being paid. Furthermore, there is, in this question, no way of knowing how many would actually choose to remain in the city if the hypothetical situation were to become actual.

German Catholics and Labor

FRIEDRICH BAERWALD

IN LESS THAN ten years West Germany has risen from defeat to the status of a model NATO country. Only the continuing division of Germany and more particularly of Berlin is a constant reminder of the fact that Germany lost World War II. The very satisfactory economic situation of the Bonn Republic is also reflected in its political structure. Open communism is virtually non-existent and its underground seems to be weak. In the elections of 1957 the Christian Democratic Union was able to surpass its already impressive victory of 1953 and to obtain not only an absolute majority in the legislature but also of the popular vote.

The election victory of the C. D. U., while most welcome from the Catholic viewpoint, is not in itself representative of the actual strength of Catholicism in the West German population. In fact a distinction must be made between the political and the social level in order to assess correctly the distribution of power and the range of effectiveness of specifically Catholic activities such as labor education, which will be discussed in some detail here.

It has been estimated that in 1953 the C.D.U. vote was roughly 70 per cent Catholic and 30 per cent Protestant. The added strength of the C. D. U. in 1957 is not due to a larger proportion of Catholic votes but rather to the virtual elimination of some smaller parties which had attracted a considerable number of voters in 1953. In this connection it is significant that the Social Democratic Party also polled a somewhat higher vote in 1957 and was able to increase its representation in the Bundestag. Most emphatically the C.D.U. vote cannot be equated with the numbers of practicing Catholics who are the potential audience for Catholic labor education.

To illustrate: in the diocese of Münster, which contains large staunchly

---

An official of the pre-Hitler German Ministry of Labor, Professor Baerwald teaches Economics at Fordham University.

and traditionally Catholic rural areas, the average Sunday Mass attendance is 56 per cent, Easter Communions are 57 per cent. On the other hand, in a typical large industrial city of the Ruhr district the corresponding figures are 34 per cent and 35.6 per cent.

Mixed marriages have reached such a large proportion of all marriages that the German Bishops and more recently the Protestant officials made strong statements admonishing the faithful to reconsider their attitudes and practices on this important point. Catholic Action in general and labor education in particular are, therefore, more important now than ever before.

In order to understand properly the place of labor education in the social scene of Germany it is necessary to stress the vast differences in the educational systems of the United States and of Europe. In the recent outburst of interest in the Russian educational system, especially in the curriculum of the ten-year combined elementary and secondary schools, it has mostly been overlooked that this allegedly Russian system is merely a national adaptation of a general European school pattern. In Germany the vast majority of children complete their formal schooling at the elementary level in their fifteenth year. After the fourth grade of elementary school, a small proportion of the students enter high schools which have nine grades, at the age of about ten. Not only do German high schools have five more grades than their American counterparts, they meet six days a week.

This school system admittedly produces a relatively small number of high school graduates. Since graduation is a requisite for admission to a university, it is clear that civic equality is not interpreted to mean that the high school system must be concerned with the education of the largest possible number of students. It concentrates on those who are suited for high level academic, scientific and administrative pursuits. In Germany standards have been raised to a point where the question could be raised whether the high schools are not trying to teach too much. In our own country it is now being realized that we have been teaching too little to too many.

The educational system of Europe tends to perpetuate social status differentiation to a much higher degree than in the United States (although we should not forget the implications of the well known social prestige differences on the college level here). As a result, the need has increased for Catholic labor education for the vast majority of those having only an elementary school education or who have left high school long before the last grade.

Formal education of young workers does not end with their graduation from elementary school. Every year the graduating classes are being tested and screened by the vocational guidance division of the local offices of the federal employment service. In most cases this service is able to secure apprenticeship positions, especially at present when as a result of the low war and postwar birth rate the number of graduates is distressingly low. Apprentices have to attend continuation school. In these schools, as in the elementary and high schools, religious instruction is part of the curriculum. Students of the

various denominations are divided during the periods assigned to religion classes according to their church affiliation and receive instructions by priests or ministers of their faith.

It would be wrong to conclude that this obligatory religious instruction on the elementary and continuation school level establishes a perfect setting for Catholic labor education activities, designed to train young people after they have gone through their formal education. In reality the situation in which the young Catholic worker finds himself is quite complex and fraught with dangers.

In all too many cases the young boy or girl apprentices are exposed in the shops to an atmosphere of religious indifferentism, if not worse. The language used by older workers and their topics of conversation are often highly injurious to the sound moral development of adolescents. In one locality Young Catholic Workers have recently taken the offensive in combatting this type of shop climate. They have talked to workers who used offensive language and encouraged their own members to show clearly their disgust. The success of this operation "Clean Air" indicates that there are many opportunities for organized Catholics to make a stand for higher moral standards in a shop setting.

Catholic labor education activities have to compete with the very extensive educational methods of the German Federation of Labor. After World War II, leaders of the former "free" (socialist) and of the Christian trade unions decided not to revive these separate labor organizations. The German Federation of Labor was founded; it pledged itself to political and ideological neutrality. By and large this type of business unionism, an innovation in Germany, has worked satisfactorily. This is especially so on the higher echelons of the Federation. In 1953 the Federation issued a pre-election statement virtually advising voters to choose the Social Democratic Party. The declarations issued in connection with the 1957 campaign came far closer to the idea of neutrality.

Christian union feeble

The attempt to revive Christian trade unions had been resisted by many Catholic leaders who realized the difficulties and financial requirements involved in setting up a rival labor organization. The failure of the splinter Christian trade union movement to capture many members indicates that the German Federation of Labor is here to stay and that there will be no reversion to the pre-Hitler pattern of union rivalry based on differences in political and religious affiliations and outlook. The fact also increases the significance of Catholic labor education, especially of those workers and employees who are members of the German Federation of Labor.

Education of members and especially of union organizers has always been an important activity of German unions. This led after World War I to the founding of leadership schools by the free trade unions in Bernau near Berlin and by the Christian trade unions in Godesberg. After World War II, more schools were established, some located in the open country or on the fringes of industrial areas.

These schools are operated by the

German Federation of Labor and give short courses for union members running for about two weeks. During this time the students live at the school and are given intensive training. Interestingly enough the German Federation of Labor has contracted with the Dominican Fathers of Walberberg near Cologne to run such courses in the splendid facilities adjacent to their monastery.

In addition to these short courses, one-year courses are given in a "social academy" in Dortmund, supported by the Federation and by the state and local government. Erected after World War II, this school provides ample boarding and instructional facilities. Most students are selected by the Federation, given a leave of absence from their jobs and paid a maintenance equivalent to their average earnings by the union. The academy, however, is also open to non-union members. Such students have included in recent years members of the clergy. Another such school, exclusively under Catholic auspices, is operated at Honnef near Bonn. These educational institutions can reach only a limited audience, since they are all operated as boarding schools. To reach larger groups, special instructional programs in the field of labor have been organized in most dioceses.

If there are many industrial workers in a parish, as is usual in the Ruhr district and other centers of industry, there is a separate workers' association on a parochial basis. The latter group supplies the members for the "Catholic Workers Movement" which was started after World War II. This organization is not a union but it tries to reach people on the shop level and to protect Catholic interests in industry. Young workers are organized separately. All these organizations, with their roots in the parishes, are brought together on a diocesan and on a national level.

In these various groupings, where people are brought together according to their occupations, talks are frequently given with current issues being reviewed in the light of Catholic principles. Demands for legislation of particular interest to the members are debated; generally speaking, these groups give a necessary opportunity to discuss particular problems and grievances and to clarify the thinking of all concerned.

"Labor Seminars"

In those dioceses especially where there is a heavy concentration of industry, "Labor Seminars" have been set up. They draw their audience largely from the membership of these Catholic occupational societies. These courses are also open to Catholics who are not members of any such church group.

These seminars have evolved a curriculum extending over two years. Among the topics covered are social history, economics, labor law, industrial relations and the history of social ideas. In fact, the course content is quite similar to that of the labor schools conducted in various parts of this country, for instance, those in the diocese of Brooklyn and the St. Francis Xavier Labor School in New York. This type of training cannot be considered particularly intensive. But it provides an important opportunity for continuous contact between the rank and file and priests and laymen who are leaders in the field of Catholic Action.

So far we have described only work actually being done in West Germany in the field of Catholic labor education. It is clearly realized by those in authority that the scope of this work must be broadened and deepened. The newly emerging social structure in Western Europe has moved the working class from the bottom to a lower middle-class position. At the same time there has been an accumulation of large groups at the lowest end of the income scale, consisting of the recipients of old-age benefits, disability pensions and other forms of public assistance. This reshuffling of social classes has made it imperative to review the traditional assumptions concerning the "social question" and to devise new approaches and techniques to deal with the new challenges created after World War II.

Research needed

For this reason it has been recognized that a certain measure of research along the lines of social psychology and parochial sociology must be carried out in connection with Catholic labor education. While such work is being done more and more by the theological and social science departments of German universities (all of them are state institutions), the Catholic labor seminars are so close to the people and to the conditions which must be studied in order to formulate new policies of Catholic Action and to review the efficacy of those already established that the labor education centers are planning to play an increasing role in Catholic social research in West Germany.

Another field of Church action which has opened up in recent years is the area of industrial relations. While the Church is not concerned with the settling or arbitration of labor disputes, for some years now it has embarked on a project centered on the highly-sensitive mining industry. Every month there is a meeting running for two or three days in which, under the chairmanship of a priest, people from the mining industry, representing a cross section ranging from the executive level to young workers, get together and "talk out" their problems. The sustained interest in these meetings testifies to the success and the prestige they have been able to develop. It is quite probable that in the not too distant future these discussions under the auspices of the Church will be extended to other industries. This particular activity, it may be noted, is also carried out by the Protestants. While the sessions under Catholic and Protestant auspices are being run separately and in fact in different localities, the over-all planning is being done in liaison between representatives of the two churches. The same type of cooperation would also be required for any extension of this system to other industries.

Impressed as the world is by the economic recovery in the Bonn Republic which even the most sanguine German would have thought impossible a brief ten years ago, it should never be overlooked that the Iron Curtain goes right through the country. West Germans are always aware of the proximity of the Soviet system. This condition will prevent prosperity from spawning too much complacency; in addition it will continue to highlight the importance of Catholic labor education.

Social Background and

JOSEPH H. FICHTER, S.J.

In the selection and training of personnel for the more important professional and technical roles in our society greater attention is being directed to the background experiences of candidates. This kind of information, only partially revealed in aptitude tests, can be more fully obtained in depth interviews with individuals. The present discussion is an attempt to derive generalizations concerning the socio-cultural background of a sampling of 400 full-time religious functionaries (seminarians, novices, nuns, sisters, brothers, priests.) The social status of these religious persons has been reported on elsewhere and compared to the social status of an equal number of lay Catholics.[1]

The particular field of analysis here concerns certain social experiences of these religious functionaries, previous to entrance to their present status, as compared to the social experiences of an equal number of practical Catholic lay persons in the same age categories. In order to make the comparison more pertinent, the questionnaires of all persons in both the religious[2] and the lay categories who were foreign-born or converts or members of the same immediate family in which another person had already answered the questionnaire were eliminated. To refine this comparison further information was accepted only from persons who were in the sixth to tenth year of their religious life and from lay persons who were 22 to 26 years old. In both categories there are an equal number of male and female respondents.[3]

[1] "Social Status of American Religious Personnel," *Christus Rex*, 11 (January, 1957), pp. 427-438.

Father Fichter heads the Department of Sociology at Loyola University of the South.

[2] The term "religious" is here used in contrast to lay persons and refers indiscriminately to seminarians, priests, brothers, sisters and nuns. It is clear also that the term "vocation" can be used in several connotations; here its meaning is arbitrarily limited to religious functionaries.

[3] There is also a rough balance in the rural-urban proportions of our sample, 13.5 per cent of the lay and 13 per cent of the religious coming from rural areas. The Carthagena Study, *Natural Factors Affecting Vocations to the Priesthood*, St. Charles Seminary, (Carthagena, 1955), reporting

# of Religious Laity

It was found that there is a small but definite and consistent difference between the backgrounds of religious and lay persons, showing that religious vocations tend to come from families of slightly lower social status.[4]

To what extent and in what ways do the earlier social experiences of religious and lay persons differ?[5] Under the heading of social experiences certain organized social relationships outside the home are included: 1. gainful employment, 2. athletic activities, 3. participation in school and 4. parochial organizations. These do not, of course, comprise the total socio-cultural background of the subjects studied but they constitute one section among a number of familial, educational and religious relationships, which we are separately analyzing.

1. *Work Experience.* The religious respondents were asked whether they were gainfully employed before they had entered seminary or novitiate and what kind of employment they had. In order to have strictly comparable data the lay respondents were asked about their gainful employment up to and including the age of 18. The replies for both categories were almost exactly the same, 62.5 per cent of the religious having been employed, as compared to 62.0 per cent of the lay persons. There was a difference, however, in the fact that 22.5 per cent of the religious persons had had full-time employment, as compared to only 7.5 per cent of the laity.

Strictly comparable data on employ-

---

the replies of 6,304 major seminarians from all over the country, showed 14.2 per cent of the seminarians coming from rural areas.

[4] The criteria of social status were ancestry, parental education, items of family wealth and paternal occupation.

[5] Previous studies in this field have seldom made comparisons with a control group of the Catholic laity. Thomas Bowdern, *A Study of Vocations* (Saint Louis University Library, 1936), unpublished doctoral dissertation in two volumes, vol. i, tables 89-91, compares the education of parents of 8,891 public high school pupils. Sister Mary of the Angels Garland, *Certain Domestic Factors in the Choice of a Religious Vocation,* (Catholic University Library, 1951), unpublished master's thesis, makes some comparison of the family background of female Catholic high school seniors with that of the religious sisters of her study.

ment of the American youth population were not obtainable. In 1950, 14.1 per cent of youths in the age category 14-16 years and 27.2 per cent of those in the 14-17 year age category were gainfully employed.[6] The Bureau of the Census informs us that in October, 1950, 24.0 per cent of those aged 14-17 years, enrolled in school, were gainfully employed and that only about one in ten of these was classified as a full-time worker, mainly in agriculture.[7]

The percentages, 62.5 for the religious and 62.0 for the lay subjects of this study, are extremely high compared to the 24.0 per cent for the general youth population given by the U. S. Bureau of the Census. The discrepancy is apparently explained by the fact that the federal census obtained information only for those actually working in October, 1950, whereas our question asked whether the subjects had *ever* worked gainfully before entering religious life or before reaching the age of 19. Our results probably indicate the temporary character of teen-age employment, showing that youths move in and out of part-time jobs. About ten per cent of youths in general work part-time, while some 15 per cent of the Catholic youths of our study worked part-time.

An editorial in the *School Review* in 1952 claimed that

> part-time employment for teen-age boys and girls after school and on Saturdays is at the highest point it has ever reached in the United States, and it is likely to increase still more unless present conditions change decidedly. Federal census estimates early this year showed that at least a third of all young people between the ages of 14 and 17 have some income of their own. It is estimated that the average income of this group is around $200 yearly.[8]

The term "full-time employment" here means mainly summer jobs, although there were several persons in each category who had worked a year or more before entering the religious life or before completing their eighteenth year. The fact that those who entered religious life had more gainful employment than the lay persons probably reflects the fact that the latter were found to be from families of somewhat higher economic status. Most of the part-time employment in both categories represented after-school jobs and Saturday work.

It is obvious from the nature of part-time employment and from the youthfulness of the persons surveyed that they would not be concentrated at the professional and managerial level of employment. This is true of American youth in general. The following table shows that most of the employed persons were in the unskilled, clerical and sales categories, with only a few scattered at the professional level. This table gives the percentage distribution only of those who had had some kind of employment.

Employment	*Religious* (per cent)	*Lay* (per cent)
Professional	3.1	4.1
Sales	20.0	29.0
Clerical	37.7	36.3
Unskilled	39.2	30.6

[6] See Paul H. Landis, *Adolescence and Youth* (McGraw-Hill, New York, 1952), p. 306. The statistics for 1950 are most usable here because it was about that time that most of our respondents were undergoing the experiences described in this paper.

[7] Bureau of the Census, *Current Population Reports*, Series P-50, no. 58.

[8] See *The School Review*, 60 (April, 1952), p. 198.

In the unskilled category we placed all those males who did common labor and had such jobs as messenger boy or delivery boy and all those females who did service work as waitresses, domestics, nurse's aid, baby-sitters, etc. Clerical work includes mainly the relatively easy jobs around a business office, filing, handling mail, typing, addressing envelopes, although there were also several stenographers. The sales category includes any kind of function where retail exchange of goods or services for money was involved. These jobs included gas station attendant, movie cashier, shoe salesman, sales girl in department stores. The professional category in this instance was made up of part-time teachers, counselors at camps, tutors and coaches.

The statistical comparisons show that both the religious and the lay categories of both males and females have a concentration in the semi-skilled clerical jobs. The lay persons had more experience in the sales field than did the religious; the religious show a higher percentage than the lay persons in the unskilled category.

In summary of this item of work experience, it may be noted that the future religious were willing (or perhaps found it necessary) to perform work in the various unskilled occupations. This may be a consequence of the slight difference we have found in the economic status of the family backgrounds—the lay persons coming from families of a somewhat higher social status.[9] In this comparison of work experience the conclusion—and it appears to be an important one—is that the future religious person is not "protected" from the world of work, business and employment and that Catholic youths in general appear to have the same general employment experiences as the rest of American youths.

2. *Athletic Activities.* It is a commonplace sociological generalization about American society and culture that we are a sports-minded and athletically-inclined people. Athletic games, especially in their competitive aspects, seem to have a much higher social value than their mere performance warrants. The "real" American boy or girl is supposed to take an interest in organized sports and to participate actively in them. The fact is, of course, that for various reasons many young people take little or no part in athletics, except perhaps as spectators.

Do Catholic youths in general, and Catholics in particular who follow a religious vocation, have normal experiences in this regard? In answer to a question whether they participated actively in athletics, 55.5 per cent of the religious answered in the affirmative, as compared to 60.0 per cent of the lay persons. Thus, the athletic activities of the lay persons were slightly higher than those of the religious persons. In both religious and lay categories, however, the female appeared to be somewhat more athletic than the male. Sports participation showed 59.0 per cent of the female religious as com-

[9] The families from which the religious come are larger, averaging 6.85 persons as compared to 5.54 persons, and their dwelling units more crowded, averaging 1.26 persons per room, as compared to 1.13 persons per room in the homes of the laity. The occupational status of the fathers in both categories show about three out of five in "white collar" positions, as compared to three out of ten in Bowdern's study of a generation ago. See *Christus Rex, op. cit.*, pp. 436f.

pared to 52.0 per cent of the male religious; and 62.0 per cent of the female lay persons as compared to 58.0 per cent of the male lay persons.

In the Bowdern study of vocations from 1919-1929, the future religious were more active in athletics than were the subjects, both lay and religious, of our study. Father Bowdern found that 81.0 per cent of the males and 74.0 per cent of the females "took part in athletics."[10] In answer to another question concerning the "favorite hobbies" of the future religious, he found that 43.0 per cent of the males and 33.0 per cent of the females named some "outdoor" activity as a favorite hobby. Since most athletic contests (with exceptions like basketball and bowling) are outdoor activities, this comparison may give a clearer picture of his subjects' athletic participation.[11]

It is not clear what this comparison of a quarter-century signifies. The apparent drop in athletic participation may mean that organized sports are being made available to fewer persons of high-school age. Or it may mean that young people no longer have the same interest in sports which they had 25 years ago. Occasionally one hears complaints from some educators that only the members of the school teams get the advantages of athletic competition, that the rest of the student body has become mere spectators.

What type of sports had the persons surveyed enjoyed? Were there any great differences between the religious and the lay category? The following table shows the percentage distribution in the various kind of sports for those who had actively engaged in them. It is not the percentage statistic for the total number of persons questioned.

Type of Sport	*Religious*	*Lay*
	(percentages of times	mentioned)
Basketball	32.9	26.6
Baseball	26.5	20.0
Football	12.4	15.1
Swimming	8.0	8.1
Volleyball	7.3	8.5
Tennis	5.1	9.3
Track	2.8	5.8
Bowling	1.8	1.6
All others	3.2	5.0

It did not seem necessary to reclassify these sports by sexes. It is obvious that football is played only by males, and that volleyball is played mainly by females. Both males and females play basketball and the preference of the sexes for this game is about the same in both the religious and the lay category. Baseball in this classification includes also "indoor" or softball, which is played a great deal by females.

There appears to be no significant difference of sports preference when the religious and lay categories are compared. The former are slightly more concentrated in the two principal sports of basketball and baseball with the lay persons showing slightly more interest in tennis and track. As far as comparisons are possible, it appears that the percentage of these Catholics, both lay and religious, who participate in athletics, is about the same as that of the general youth population. Their preference for the popular sports of basketball, baseball and football appears also to be about the same as that of American youth in general.

One conclusion seems fairly valid, both in this and in the earlier Bowdern study: people who are planning to enter

[10] *Op. cit.*, vol. ii, table 199, p. 371.
[11] *Ibid.*, vol. i, table 163, p. 303.

the religious vocation are normal American youths with a typical attitude towards athletics. The old-fashioned stereotype of the priest, brother or nun as a quiet, pale intellectual with otherwordly interests must be abandoned.[12] The notion that future vocations flourish only among young people who devote themselves exclusively to books and the "finer things" of life must likewise be abandoned.

3. *School Organizations.* Experience in organized school groups appears to be a very valuable preparation for adult social life. Has a religious person had as much of this experience as the laity? Our survey indicates that the religious actually had a slightly higher participation in this regard, (81.5 per cent) than the laity (76.5 per cent). Seventy-nine per cent of the male religious and 84 per cent of the female religious took part in voluntary school organizations as compared to 64 per cent of the male lay persons, and 89 per cent of the female lay persons.

In both categories the females appear to be the better "joiners" and the more active members in groups. This appears to fit the general pattern of membership in groups, not only in the school world but also in parochial life and in the general society. The fact that the religious had a higher percentage of participation than the lay persons shows that their group experience is greater than that of the lay persons; we cannot conclude, however, that they are therefore more gregarious or socially-minded than the lay persons.

It appears also that both categories of Catholics follow the common pattern of multiple memberships in organizations. For the most part, the individual either joins no groups or he joins several. The average number of memberships of the religious persons who joined groups was 2.2 as compared to 2.0 for the lay persons. Thus, not only did more of the religious persons join school organizations, they also belonged to more groups.

In placing these school organizations in categories we employed the classification used in the National Survey of Secondary Education covering non-athletic activities in high schools.[13] The following table compares the percentage membership of those persons in both categories who belonged to school groups. This is not the percentage distribution of all the persons studied.

Type of Group	*Religious*	*Lay*
	(percentage of all memberships)	
Student government school services, honorary groups	6.9	10.4
Religious, moral and leadership groups	46.1	41.3
Departmental clubs	4.4	5.8
Publications, journalistic	9.5	5.5
Dramatic, literary, forensic	6.4	7.1
Musical organizations	13.4	15.4
Special interest groups	13.3	14.5

Since most of the persons of both categories surveyed attended Catholic high schools, a concentration in religi-

[12]It must be noted that some of the "vocation literature" designed to attract young boys into the minor seminary has sometimes strongly emphasized the athletic facilities available at the seminary. Some of the novels and movies dealing with American priests and nuns have shown them to be "regular" people and included also their "healthy" interest in sports.

[13]See William Reavis, "Organized Extracurricular Activities in the High School," *The High School Journal*, 35 (May, 1951), pp. 130-132.

ous and moral groups is to be expected. The largest membership for both the religious and the lay categories was in the Sodality and the Catholic Students' Mission Crusade. Other groups were also represented, as the Newman Club, the Legion of Mary, the Holy Name Society, the Vocation Club. (Either the Vocation Clubs are not numerous or they are not popular: only 1.5 per cent of the religious and .5 per cent of the lay persons had belonged to such organizations.)

The so-called departmental clubs refer to the various science, mathematics and language groups; these represent the smallest percentage of memberships in both categories. It is interesting to note that only .5 per cent of the future

religious had belonged to a Latin Club as compared to three per cent of the lay persons. The musical organizations, choir, glee club and band, were popular in both the religious and the lay categories. Under special interest clubs were included the Camera Club, the 4-H Club, the Junior Red Cross, Safety Club, Future Nurses, Future Businessmen Clubs and others.[14]

When comparing the two categories one would expect that the person who is contemplating the career of religious functionary would be found in both the student government and in the religious and spiritual groups. The fact is, however, that the lay persons scored slightly better percentage-wise in the student government groups. The difference is not great (6.9 per cent for the religious, 10.4 per cent for the lay category). Similarly, there is no great difference in the percentage of religious (46.1) who belonged to spiritual organizations, compared to lay persons (41.3) belonging to the same groups. The future religious functionaries were also slightly more active in the school paper and the year book than were the lay persons.

The experience of group membership is enhanced when a person acts as officer of the group, thus not only evidencing ability and perhaps popularity, but acquiring also valuable social background. Our study indicated that 45.5 per cent of the religious subjects had been officers of school organizations, compared to 43.0 per cent of the lay persons. Here again, some of the persons tend to hold more than one office. In both categories the average was 1.48 offices per person holding office. As far as the head officer of a group was concerned (prefect, president, editor) 31.5 per cent of the religious had held such posts compared to 15 per cent of the lay Catholics.

4. *Parish Organizations.* Membership and activity in the parish societies test a person's interest in the Cath-

[14]The Bowdern study, vol. ii. table 201, p. 373, list the school activities in which the subjects were leaders and shows that intellectual, athletic, literary, spiritual and social groupings were the most popular among both males and females. He includes also the categories: executive, cultural, dramatic, oratorical, study and "nonsense" but the meaning of these eleven categories was not sufficiently clear to allow us to make comparisons.

olic religion, as well as provide a kind of social experience which contributes to the individual's development as a social person. In the modern urban Catholic parish most of the young people are drawn away from parochial groups to school organizations. Much of their group life, athletic, recreational and academic, as well as religious, is concentrated in the groups sponsored by the high schools. Religious groups like the Junior Newman Club, and even the Sodality, sometimes exist also in public schools.

In spite of these normal drawbacks and interferences with parochial societies, 58.5 per cent of the religious and 52.0 per cent of the lay Catholics surveyed had belonged to these parish groups. Here again there were multiple memberships. The joiners among the religious averaged 1.44 parish organizations compared to 1.35 for the lay persons. Thus, not only did a higher percentage of future religious belong to these groups, they also had a slightly higher average of multiple membership.[15]

The following table shows the percentage distribution of memberships in the various parish organizations. These are the statistics for the actual memberships and exclude those in both categories who did not belong to any of these groups.

Parish Group	*Religious*	*Lay*
	(percentage of memberships)	
Catholic Youth Organization	16.6	36.9
Sodality	23.2	19.1
Holy Name Society	11.9	16.3
Acolyte Society	12.5	2.1
Choir	9.0	5.6
Legion of Mary	4.1	1.6
All others	22.7	18.4

The only parish organization mentioned frequently by both sexes was the Catholic Youth Organization. The lay persons surveyed concentrated in this organization more heavily than did the religious. Exclusively male groups are the Holy Name Society and the Acolytes; it is in the latter group that the religious were predominant. Females tend to join the Sodality and the Choir; it is in these groups that the religious show a larger percentage of memberships.

One of the problematic areas here is the question of Acolytes or altar servers. Our statistics show that only 21 per cent of all the religious males and three per cent of the lay males in our study had been members of the Acolyte Society in their parishes. The Bowdern study showed that 19 per cent of the males and two per cent of the females had belonged to the "Altar Society" of their parishes, a term which may have been interpreted as the Acolyte Society by those males answering the question.[16]

Since we sent identical questionnaires to both male and female religious, we did not ask the direct ques-

[15]The Bowdern study showed almost 100 per cent membership of his subjects in "Societies or Clubs" but this refers to both school and parish organizations as well as to secular clubs.

[16]*Op. cit.*, vol. ii, table 173, p. 322.

tion: "Were you an altar server?" It is widely supposed that future brothers and priests are encouraged in the religious vocation by their experience as altar boys. The Bowdern study of religious vocations found that 82 per cent of the males had served as acolytes, that 40 per cent of the males and 55 per cent of the females had sung in the church choir.[17] The Evans study of vocations to the religious brotherhood found that 53.9 per cent of the respondents had been acolytes, that 22.2 per cent had belonged to the choir.[18]

Because of the great variety of parochial groups, a miscellaneous category of "all others" was necessary. Here are included such diverse groups as Boy and Girl Scouts, Nocturnal Adoration Society, Building Fund Committee, Junior Vincent De Paul Conference, Confraternity of Christian Doctrine, Retreat Associations and others. Roughly speaking, about one-fifth of the memberships in parish societies was in this conglomerate category.

My experience in parish research has persuaded me that a relatively small number of Catholics belong to organizations in their parish. Omitting mere nominal membership from the lists, an earlier study indicated that only 3.6 per cent of parishioners 14 years of age and older were active members of parish societies.[19] This kind of evidence gives one pause on encountering Father Bowdern's assertion that less than one-half of one per cent of his subjects had belonged to organizations.[20] It is true, of course, that the subjects of his study had been asked about their membership in societies and clubs, without any particular distinction of parochial or school or other organization. It is probably true that almost everyone who later followed a religious vocation had at some time or other belonged to a formal organization. This fact, however, does not help us to make valid comparisons.

The distribution of memberships in the Bowdern study shows that the most popular among the male religious had been in the Altar Society (19 per cent), the Holy Name Society (16 per cent), the League of the Sacred Heart (15 per cent) and the Sodality (15 per cent). The most popular societies among the female religious had been the Sodality (29 per cent), the Children of Mary (26 per cent), the League of the Sacred Heart (20 per cent) and the Catholic Students' Mission Crusade (8 per cent). In the Garland study female high school seniors belonged to parish organiza-

[17]*Op. cit.*, vol. i, tables 101, 102, pages 2, 6, 218.

[18]Brother Placidus Evans, *An Investigation into the Origins of Vocations to the Teaching Brotherhoods* (Catholic University Library, 1951), unpublished graduate thesis, table 5, p. 11.

[19]See *Social Relations in the Urban Parish* (University of Chicago Press, 1954), p. 157; also Frances S. Engel, "Parish Societies," in *The Sociology of the Parish*, ed. C. J. Nuesse and Thomas J. Harte (Bruce, Milwaukee, 1951), pp. 178-205.

[20]*Op. cit.*, vol. ii, table 172, p. 320.

tions in the following proportions: Sodality (63 per cent), Athletics (25 per cent), Dramatics (21 per cent), Confraternity of Christian Doctrine (4 per cent). Unfortunately these statistics do not give comparable figures for females following a religious vocation.[21]

As in the case of school organizations, office-holding in the parochial organizations was also surveyed. Here remarkable similarity was disclosed between the religious and the lay categories of our subjects, 16.5 per cent of the former having held office, compared to 15 per cent of the latter. In the Bowdern study of religious vocations 73 per cent of the males and 72 per cent of the females had held office in societies and clubs (but here, again, the reference appears to be to all kinds of groups, whether school, parish or secular.)[22]

Analyzing this question of parish group officers in more detail, it was noted that the future religious tended to hold top office in a parochial society more often than the lay person. Among the religious, 7.5 per cent had been the head officer (prefect, president, chairman), compared to 3.5 per cent of the lay Catholics. As was true in the case of officers of school organizations, in parish societies, too, there was a certain amount of duplication of persons holding more than one office. For the religious who actually held office there was an average of 1.15 per person, compared to 1.2 for the lay Catholic.

Revising these statistics for organizations and officers in both the school and the parochial societies, it becomes clear that group relations for these young people were much more centered in the school than in the parish. And this was so for both the religious and the lay categories of our study. This appears to be a necessary concomitant of the availability of Catholic high schools and colleges. True, both the future religious and the person who intends to remain a layman go to these schools; the focus of attention, however, for those interested in fostering vocations has apparently been mainly on the school system.

It is regrettable that we were not always able to provide comparable data in the four areas of work experience, athletic activities, school and parish organizations for the general American youth population. Except for the census figures on the employment of youth, there are no general data on the participation of American youth in athletic, educational and religious groupings. As a result, the general similarity of Catholic youths in these matters to the total population of American youths can not be definitely established. Until further studies are made, there exists only a kind of probability that Catholics engage in sports and participate in social groups to about the same extent as do other Americans.[23]

The focus of this bit of research has not been the comparison of Catholics and non-Catholics but that of the background social experience of religious functionaries and that of lay

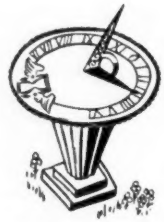
[21]Bowdern, vol. ii, table 173, p. 322; Garland, *op. cit.*, p. 23.

[22]*Op. cit.*, vol. ii, table 174, p. 325. None of the other studies asked this question.

[23]However, since only about 58 per cent of Americans are church-affiliated, it is likely that Catholic youths have a higher degree of participation in religious groupings than does the general American youth population.

persons. The conclusions do not show any significant variations between the two categories.

1. In the matter of *work experience* in their teens, the religious subjects fell more into the unskilled occupations than did the lay persons.



2. The lay persons were slightly more active in *sports participation* than were the religious persons but the religious played the two principal sports of basketball and baseball more frequently than did the lay persons.

3. In *school organizations*, the religious participated somewhat more than did the lay groups; these latter were more active in student government but both categories had about the same percentage of officers of school groups.

4. In *parish organizations* the religious also participated somewhat more than did the lay persons, although they were not nearly so active in the athletic and recreational programs of the Catholic Youth Organization. Both categories had about the same percentage of officers in parish societies.

Two general and tentative conclusions may be made here concerning the social experience of the subjects of this study:

1. The similarities between the religious and the lay persons are much greater and more important than the differences.

2. In the areas analyzed the future religious functionary tends to have the normal background of American Catholic youth.

These two statements complement each other. They mean that the social perspective of the future religious functionary contains nothing exceptional. Until other aspects of our study have been analyzed and further comparisons made, further reliable and valid conclusions will have to be postponed.

Coming Titles

Charles Pierce's America
James Collins

New Patterns in American Commuting
Neil Hurley, S.J.

Edmund Burke's Idea of Law
John H. C. Wu

Economic Future of Private Medical Practice
Leo C. Brown

West Germany's Economic Revival
Oswald von Nell-Breuning

Japan and Ireland: The Population Problem
George Carlin

Forum on Foreign Aid
Colin Clark, Thomas H. Mahony, John M. Paul and Others

Books

PROGRAMME FOR SOCIAL ACTION. By Michael P. Fogarty. Catholic Social Guild, 125 Woodstock Rd., Oxford, England, 155 pp. 3s (paper).

This brochure will be a valuable addition to the libraries of all those seriously interested in the practical application of Catholic social principles to contemporary problems. Its one defect (which some might regard as serious) is that the author, who is Professor of Industrial Relations at University College, Cardiff, has written for an English audience whose problems are not precisely the same as ours.

Beginning with a 20-page sketch of the special social problems of our time, the author sets us squarely down at the dawn of the "Age of Cooperation," which, he says, has followed in turn the "Age of Individualism" and the "Age of Socialism." He then proceeds through chapters on The Family and its Neighbors, Working Life, and World Affairs, taking up the particular problems associated with each of these spheres. The book concludes with a chapter broadly outlining Fogarty's suggestions for the future development of Catholic Action in three "functional" movements, Youth, Family, and Working Life. The work of these three would be supplemented by "special service" groups engaged in research, education, etc.

This little book should prove of great help to clergy and laity alike who need a brief, integrated survey of what might be called the "Principles and Practice of Catholic Social Theory." It might well be adopted as a supplementary text (and the price is right) for high school, university, and adult education courses where the teacher feels the need for something more concrete than the encyclicals, pastorals and addresses commonly used.

Philip H. C. McIntyre
Xavier University
Cincinnati, Ohio

THE WORLD OF DAVID DUBINSKY. By Max D. Danish. World Publishing Company, Cleveland and New York, 347 pp. $4.75.

George Meany, President of the AFL-CIO, in his preface to this book, correctly characterizes it as "a chronicle of one of labor's proudest achievements." The casual reader who has lived through the period of industrial, political and social change with which the book deals, will recognize in it a splendid summary of men and events of the past 40 years. The student seeking source material for a thesis on the human and historical aspects of a labor union will find an accurate and detailed account of the birth, growth and maturing of the International Ladies' Garment Workers.

The subject of this book, David Dubinsky, President of ILGWU since 1932 (having been successfully re-elected for six consecutive terms), is deserving of a verbal portrait drawn for the benefit of the public. At the age of 11, Dubinsky's formal education was terminated in the slum-ridden city of Lodz, Poland. "David was lucky to have gone to school for nearly three full terms," reveals his chronicler. At 15, he was looked upon as a "master baker". At the time "the Lodz bakers, Jews and Gentiles alike, worked from 70 to 90 hours in a six-day week and their earnings barely met even the meager living standards of the period."

"Then out of nowhere, it seemed, came the union, the Baker's Union." Young David joined. A strike took place. "Young David," writes Danish, "spent the next two years in transit—under Cossack or police convoy, with frequent stopovers in jails and detention posts—across the entire width of European Russia and over the Urals into the west Siberian flatlands." Somewhere along the line Dave Dubinsky escaped. On January 1, 1911, a ship anchored off Ellis Island. Among the seven hundred steerage passengers was young

Dubinsky. Six months later he had his first American union card in Cutter's Union, Local No. 10. Six years later he began his career as a promising union official.

David Dubinsky was a Socialist in those days. Considering his European background and the economic conditions of the Lower East Side of New York in 1917, it would be surprising if it were otherwise. Dave Dubinsky is no longer a champion of Socialism. Over the years he has learned how and where trade unionism fits into the political, social and economic framework of a capitalistic America.

David Dubinsky is Jewish. The background and the early history of the International Ladies' Garment Workers' Union is predominantly Jewish with a certain percentage of immigrant workers of Italian strain. At the present time 75 per cent of the union membership is non-Jewish. The author does not gloss over the racial complexion of the union, its beginnings and its background. Nor does he hesitate to devote one full chapter to "Dubinsky—The Jew." He is to be commended for his candid appraisal and approach.

This book gives an accurate account of the struggles of an immigrant people in a new land; battling barriers of all kinds, racial, lingual, political, social, religious. It is the tale of a human organization that begins with a handful of zealots and after 50 years of heroic effort reaches a membership of 450,000 with a magnificent record of social achievements.

From the anguished status of sweat shop prisoners and slum dwellers, the officers and members of ILGWU have risen to a point where today they can boast of million dollar cooperative apartments financed by the union, multi-million dollar loans and investments sanctioned by the government to other private industries, million-dollar charitable donations to worthy causes in Italy, France, Israel and other parts of the world.

Intertwined with the account of the union accomplishments is the author's first hand observations of developments in the labor movement; its relationship to political action and community projects. The twenty-year feud between AFL and CIO is accurately and expertly told in good detail. The union viewpoint and attitude toward taking part in political action, particularly as in the case of the ILGWU, is objectively related.

One very important event in the political story of the ILGWU, however, is passed over quickly in one paragraph. It deals with the refusal of the American Labor Party (which at the time was a coalition of communists as well as liberal trade unionists) to support the Democratic candidate for Governor of New York State, John J. Bennett, in '42. ILGWU split with Sidney Hillman's Amalgamated Clothing Workers and the Democratic leader, James A. Farley. The result was the election of Thomas E. Dewey and his subsequent rise to nation-wide political power. Prejudice played a greater part than political prudence in that shortsighted decision of ILGWU politics.

On the debit side of ILGWU history the author intimates a shortcoming of the dynamic Dave Dubinsky. He put it this way: "His mind appears to be everlastingly roaming all over the map of the union, from Montreal to Miami to Los Angeles, always on top of things, always watching, judging. This, perhaps, is one of Dubinsky's inbred weaknesses—an inability to delegate authority completely." Some of his critics call it "benign dictatorship."

A second possible flaw is one that Westbrook Pegler delights in denouncing, and in characteristic fashion, usually blows up out of proportion. ILGWU has, with unstinting generosity, donated union funds to dozens of worthy causes both national and international. The author cites the interval between 1947 to 1950 when "the major part of $4,597,000 contributed by ILGWU during that period was raised through voluntary member donations." The note of "voluntary" is sometimes questioned.

All in all, Dubinsky and ILGWU have accomplished much in which they can take legitimate pride. Pages 174-175 list 19 points of social and industrial progress where ILGWU was first in the field.

William J. Smith, S.J.
St. Peter's College
Jersey City, N. J.

A REPORT ON THE WORLD SOCIAL SITUATION. Bureau of Social Affairs, United Nations Secretariat. Columbia University Press, New York, 198 pp. $1.75 (paper).

This report treats of trends in world population, health conditions, food and nutrition, education, conditions of work and employment and problems of urbanization in economically new developed areas, Africa south of the Sahara and Latin America. There is also an added section on the "Conclusions of the Joint UN-UNESCO Seminar on Urbanization in the ECAFE Region."

A special note in the preface calls attention to the fact that statistical data for large areas and for many component factors in the level of living are largely lacking, while much of the available statistical information is incomplete, unrepresentative or lacks sufficient comparability to be useful. Even the data presented must be regarded with caution, since "often they are no more than 'estimates,' lacking precision and continuously subject to reconsideration and revision." This is not necessarily a reflection on the United Nation's machinery for gathering data. It rather is evidence of the complexity of the topics reported on a world-wide basis and, frequently, of the inadequacy of national statistical offices for gathering information.

However, as an overall view of the changing social situation this book gives information not generally available. For instance, it calls attention to the fact that there has been "an impressive increase in food production in nearly all regions of the world." Serious food shortages have come to an end and most governments are now planning ahead without the unremitting pressure of inflation, trade barriers and shortages of supplies and such difficulties. Although food production has been stepped up, the per capita food consumption in many underdeveloped areas has not yet gone up.

Three of the nine sections are concerned with problems of urbanization, and it is pointed out that while special studies of urbanization have been made in the highly industrialized areas, very little study has been carried on in regard to urbanization in the more agricultural countries. However, from the information available, it seems that urbanization problems differ only in degree. Further study is needed to refine these impressions.

RAYMOND BERNARD, S.J.

COMMUNIST CHINA TODAY. By Peter S. H. Tang. Praeger, New York, xvi, 536, pp. $10.

In the flurry of popular and documentary books on communism in China and the Far East has the present work any special values commending it as worthy of our time and consideration? It definitely has some chapters that should be read by anyone interested in communism's development in China; in fact, the persons whom newspapers quote as "well-informed observers" would do well to check their views with the documented opinions presented in this book. It also has chapters that are a veritable gold mine for those interested in the complicated communist bureaucratic machinery.

The first chapter, "Ideological Background," shows how deeply Chinese communism is steeped in the ideology of Marx and Engels. In his second chapter the author covers in a masterly manner the enigmatic changes that communism has passed through in China from 1915 to the present. The chapter on "The Character of Leadership" demolishes the myth which would make Mao Tse-tung another Tito; its verdict squares with the facts as they have come to light. Analyses of the Party Machine, the State Machine, the Economic Machine, the Social Machine, the Military Machine and the Propaganda Machine are encyclopedic in content and invaluable for the specialized student.

A flaw in this otherwise valuable book is the absence of both style and readability in its language. On the other hand, the author has read communist publications in the original, thus catching much that other writers have missed. His translations and explanations of Chinese communist terminology are pleasingly clear and apt. The author's final chapters on the relations of communist China with other communist

nations, non-communist nations and the United States are particularly valuable; his predictions as to the "broad lines of the future development of the communist camp" seem, in the light of developments since this book was written, to be convincingly valid.

ALBERT R. O'HARA, S.J.
National Taiwan University

THE MORAL REVOLUTION OF 1688. By Dudley W. Bahlman. Yale University Press, New Haven, vii, 112 pp. $3.

THE POLITICS OF ENGLISH DISSENT: The Religious Aspects of Liberal and Humanitarian Reform Movements from 1815 to 1848. By Raymond G. Cowherd. New York University Press, 242 pp. $5.

These two excellent studies deal with unfamiliar aspects of well-known and decisive periods in modern English history. Bahlman examines a phase of the revolutionary changes in England in the generation after 1688 which has not attracted the attention of historians but which was quite important in the eyes of contemporaries. The author feels that the attempt by voluntary and unofficial associations of citizens to reform English morals and manners was a "vital aspect" of the settlement which followed the political and constitutional Revolution of 1688.

In early 18th century England many churchmen, members of the government and lay folk looked upon moral improvement as a "necessary companion of political improvement." More active and more sanguine than either church or government were the zealous citizens who formed voluntary associations for the reformation of manners in an effort to effect moral changes in the nation. The inspiration for reform was not always religious:

> Reformers would sometimes urge men to be virtuous in order to be saved hereafter but more often they would urge Englishmen to be virtuous in order to make England strong and safe. These societies were in harmony with a new century that was to be more concerned with morals than with faith. (p. 79)

Whatever the motives, men took the business seriously for a while and, although for one reason or another, the societies were not entirely successful, they offered an impressive example of the principle of free association and encouraged the formation several decades later of other voluntary groups which had a far greater impact on English society.

In *The Politics of English Dissent* Raymond G. Cowherd discusses another series of voluntary associations which aimed not so much at moral reform as at social change for moral and religious reasons. It is to England's credit that she solved so many of the social and economic problems of the early 19th century without recourse to violent revolution. This was largely due to the activity and zeal of that substantial body of English opinion known as "Dissent." Gathered under this standard were those Protestant groups which did not accept the Established Church: Presbyterians, Congregationalists, Baptists, Quakers, Unitarians, some Methodist combinations, etc. Working with the Dissenters in various campaigns for liberal and humanitarian reform were the Evangelicals of the Church of England; moreover, in the drive against the Corn Laws, for example, Catholics joined Dissenters in pressing for repeal. Dissenters generally pursued the interests of commerce and industry and preached a morality of the market-place: thrift, honesty, diligence; and they were proudly middle-class.

Having suffered the inconvenience and disabilities of second-class status as a social and religious minority after the Toleration Act of 1689, the Dissenters rallied in the early 19th century to the cause of religious freedom and toleration (they fought for Catholic Emancipation and for the Jews as well as for themselves). They formed voluntary associations, some permanent, some strictly *ad hoc*, to develop foreign and home missions, to further popular education, to push for the abolition of slavery, parliamentary reform, extension of suffrage, free trade and factory reform. Dissent stood boldly against the Established Church and the traditional aristocracy and ultimately played no small part in the birth of the Liberal Party.

The tremendous reach of Dissenters' efforts may be illustrated by one example: in one year of battling against the Corn Laws (1844) the reformers held 150 pub-

lic meetings in the smaller Parliamentary boroughs, delivered 600 lectures, distributed 2,000,000 tracts and circulated weekly 20,000 copies of their publication *The League*. Occasionally reforming enthusiasm withered away when a conflict of interest arose. Manufacturer John Bright looked upon the attempt to limit factory hours for children as a threat to the people's liberty to work. Unitarian Harriet Martineau, a popularizer of political economy, felt that any governmental interference with "the direction and the rewards of industry" was a violation of its duty towards its citizens.

Despite contradictions and occasional failures, the numerous reforming societies formed and largely led by Dissenters in the early 19th century effected substantial changes in the English scene. Dissenters were, in fact, early agents of modern humanitarian liberalism.

MAURICE F. REIDY, S.J.
Holy Cross College

GREAT CRISIS IN AMERICAN CATHOLIC HISTORY—1895-1900. By Thomas McAvoy. Regnery, Chicago, xi, 402 pp. $6.

For some 50 years "Americanism" has been a touchy topic in Catholic church history circles. When the *Catholic Encyclopedia* began to be issued volume by volume, consideration of "Americanism" was postponed by an adroit note, "see *Testem Benevolentiae*." When the editors reached Volume XIV, a simple résumé of the text of the papal encyclical was all they cared to publish. Occasional articles on the subject have appeared, the matter has been treated casually in biographies and in studies of ethnic groups. Father McAvoy is the first, however, really to plumb the problem itself.

The present work gives evidence of years of thorough research and of mature evaluation. The author dares to say things that others have been inclined to think but not brave enough to publish. The placing of the controversy in its proper world perspective is especially valuable. It is impossible, for example, to understand the crisis of 1895-1900 without a good knowledge of the French background and without an adequate understanding of emerging Modernism. Father McAvoy's analyses of these points are the greatest contribution he has made. By using this approach and availing himself of the work on the Germans in America by Coleman, as well as of John Tracy Ellis' life of Cardinal Gibbons, the author has made it possible for the general reader to have an accurate picture of the period when American Catholicism was growing conscious of itself.

The book includes a good essay on sources. Even more valuable are the footnotes. Best of all, these are where they belong—at the bottom of the page, obviating the necessity of a third hand or two copies in order to read the book intelligently.

It would seem that the author did not make extensive use of the archives of the Archdiocese of St. Louis. If this is so, it is unfortunate, since the Priesterverein (not to be confused with the Central Verein) was very much interested in Abbelen's visit to Rome in 1886 when the Vicar General of Milwaukee presented the petition of the American German clergy. A more sprightly style would have enhanced the readability of the book considerably.

E. R. VOLLMAR, S.J.
Saint Louis University

ISLAM INFLAMED. By James Morris. Pantheon, New York, 320 pp. $5.

The Arab countries have been the quagmire of Western politics. In it have sunk the hopes of British and French colonialism; in it now America is cautiously seeking solid ground. The objective descriptions and evaluations of this focus of international politics are few. Nonetheless, James Morris, British by birth and journalist by trade, has produced near-objectivity in *Islam Inflamed*.

The book purports to be a picture of the region as it was in November, 1956, when the Israeli army crossed the Sinai desert to the threshold of Egypt—"a picture, frozen for a moment in all its varied attitudes, before the hot breath of history melted the tableau." With incisive observation the author has pierced the surface facts and thready political connections to present a picture of basic Eastern atti-

tudes and postures. This is the precise value of the book. The chameleon-like face of the Middle East may have changed slightly under the hot breath of history but the muezzin still chants his ageless call to prayer and the Arab yet lingers in the coffee shop telling his beads.

Standing beside a young Israeli colonel in the waste of Sinai that hectic November, Morris undertakes to view the Arab countries which surround him. Beginning in Egypt with the volatile Nasser and his smart young militia, he travels along the banks of the Nile into Sudan; he glimpses the princedom of Saudi Arabia, lingers among the Aden Protectorates ("Queen's Arabia"), then travels through Lebanon, Syria, Iraq and Persia.

Such a wide area embraces startling differences: the avid nationalism of Cairo and the fertile bucolic quiet of Dahaq; the glassed store fronts of Beirut and the dark suks of Aleppo. More startling, as you read on, is the similarity. The Sultan of Oman, "bouncing westward across his sheikdom in the back of a flamboyant yellow Cadillac convertible," is not far removed from Nuri Said, Baghdad's resilient politician, "his sharp eyes flickering, his shoulders crouched," presiding at a meeting of the Baghdad Pact. There is a common language, Arabic, and a common book, the Koran, which give more than a semblance of unity to this area so often torn by petty dissensions.

Islam Inflamed is a portrait. It does not try to penetrate the basic cultural pattern with magnificent abstractions. What it does is present a vivid picture of Islam today and from this picture draws intermittant conclusions on British, American, French and Russian policy. America (committed as it is to Zionist ties) is seen as falling into the power-parlaying policy which spelt suicide for the British; but at last we are openly assuming our responsibilities in the Middle East. Britain is described as not altogether blameless in its tragic role; and its half-cocked invasion of Egypt last November was "in pathetic desperation . . . as a thoroughbred gone wild among mustangs." As for the Russians: "It was opportunism not ideology that had given the Russians their entry to the Arab world and before long they, too, would be having their trouble with nationalism and xenophobia."

This was the author's view of the Middle East as he stood in the "bitter sunshine of Sinai" in November, 1956. He saw the Israeli invasion and its succeeding complications as the "moment of purgation [for the East], when some of the misconceptions were to be cleared, some of the fictions destroyed, one or two of the malignant cankers pierced." There is a note of irony in this sentence, for the purgation involves the West as well as the East. Perhaps, as he says, nothing would ever be quite the same; but what is to be, is not readily discernible. An intangible in the Arab character causes a certain imprecision in any evaluation of the scene. At times the author, with a touch of hereditary nostalgia, seems to have found the workable agreement in the quaint, orderly juxtaposition of the primitive and the colonial as it is in Mukalla with Colonel Boustead, or in Bahrain with Sir Charles Belgrave, the Sheikh's advisor. Or again, he finds a more realistic approach in the Iraq development program. ("Only a little time is necessary, and perhaps a few more concessions to human nature.")

In all there is an Eastern element which escapes Western definition. The best the author can proffer is his penultimate sentence: "Often and again, for all the threadbare pettiness, the violence and mediocrity of the Muslim Middle East, you would find something good or noble or inspiring buried in the rubbish."

In short, the crisp, brilliant description offers a readable picture of modern Islam. More than travelogue, this is a colorful tableau from which one can mold his own conclusions.

JOHN J. DONOHUE, S.J.
Weston College
Weston, Mass.

SOCIAL THEORY AND SOCIAL STRUCTURE. By Robert K. Merton. The Free Press, Glencoe, Ill. xlvii, 645 pp. $7.50.

First published in 1949, the present volume is a revised and enlarged edition of a collection of papers by the author. What unity this book possesses is due to the concern of the author with "the consolidation of theory and research" as well as

"the codification of theory and method" in the field of sociology. To this end he has gathered various articles (appearing in print during the last 21 years) under three general topics: studies of the social and cultural structure, sociology of knowledge and mass communication, and studies in the sociology of science.

This book offers testimony of a considerable adjustment in the orientation of American sociology which is exerting more and more influence beyond its borders. Not only are we given something of a reflection on the present situation of sociological theory, but indications of future advances are given. This latter feature is achieved, for example, by the suggested clarifications of sociological theory into distinct aspects: methodology, general orientations, analysis of concepts, *post factum* interpretations, empirical generalizations, and theory.

The author is aware that sociology, in its search for a conceptual scheme, must steer between the counting of garbage can covers and the erection of the sociological equivalent of the monumental philosophical systems. He refuses to succumb to the avid study of slum conditions and overcomes what seems to many a characteristic provincialism by extending his scope to such areas as the relationship between science and religion in the 17th century and the role of the intellectual in a bureaucracy. The author is aware of the fruitfulness of the carrying over of models from the physical sciences to sociology, yet he also points out the dissimilarity and consequent limitation of such models.

ROBERT M. BARRY
College of St. Scholastica

THE COMMUNIST PARTY *vs.* THE C.I.O., *A Study in Power Politics.* By Max M. Kampelman. Praeger, New York, 299 pp. $6.

Those who were most closely connected with labor's fight against communist control of unions during the 1940s may be mildly disappointed with Kampelman's narrative. Undoubtedly it contains much that will be permanently useful. But the omissions may strike many readers as more significant than the material included.

In discussing communist penetration of the C.I.O. the author gives only 44 pages to the first ten years of communist infiltration into the C.I.O. and the remainder of the book to the various efforts to oust the strongly Red-dominated unions. This is told in terms of national C.I.O. conventions of the years 1946-1949 and of the 1949 formal charges made against the expelled unions.

Thus, there is little or inadequate mention of the techniques used by the communists to seize and maintain power within unions. Nor would the average reader suspect the extent and intensity of the factionalism within major C.I.O. unions on this issue. Because of this underplaying of grass-roots struggles, national convention action is presented almost in a vacuum, with little or no indication of the fierce maneuverings for power that went on behind the scenes.

Our judgment, then, is that this is a good book, but a limited one. The definitive story should be written before it is too late.

JOHN F. CRONIN, S.S.
Washington, D. C.

HABSBURG EMPIRE. By Robert A. Kann. Praeger, New York, xii, 227 pp. $5.

This stimulating and competently written study by the author of *The Multinational Empire,* a born Austrian, now Professor of History at Rutgers University, presents an able historic, ethnic-linguistic and socio-political analysis of the growth, decline and dissolution of the Habsburg Monarchy. The student of Central European history, used to viewing the defunct Danubian power according to the established cliché as a "peoples' dungeon," will find Prof. Kann's book extremely helpful in correcting some oversimplifications gathered from other readings, *e.g.,* Steed, Seaton-Watson and Taylor.

Prof. Kann's argument is built on three premises: 1. The most dangerous among the forces working for disintegration of the multinational empire was foreign war.

(21) 2. "There exists no adequate evidence that Austria-Hungary, in spite of the imperfect integration of her peoples, . . . was bound to break asunder barring the pressure of foreign events." (134) 3. The "combined effect (of disintegrating forces) made the monarchy the ready victim of the final onslaught of force from without and revolutionary action from within." (151)

The author believes that it would be "erroneous" to attribute responsibility for the dissolution of Austria-Hungary to the Western powers, since "their actions were determined by causes inherent in the structure of the empire itself." These actions were, however, determined by the exigencies of the war situation, by considerations of psychological warfare and by the operative ideal of mononational states as the most perfect embodiment of a working democracy. In view of this objective such legal innovations were conceived as the *de jure* recognition of governments-in-exile of still unborn nations.

Referring to the slow industrial development of the Danube Empire, Prof. Kann observes that "the last prewar decade was not an era of fast-rising prosperity in the monarchy's economic situation." Here a point of comparison might be of significance. Prof. Frederick Hertz indicates in a recently published study that in the last decade before the war Austria's national income increased by 69 per cent and Hungary's by 75 per cent. Moreover, of a total emigration of more than a million people from Austria and Hungary to oversea countries (mainly the United States) between 1908 and 1913, more than 400,000 returned from the United States alone. Prof. Kann's interpretation of the emigration figures as evidence of the substandard living conditions for agricultural and industrial labor, although basically correct, calls for some modification.

Taken as a whole, Prof. Kann deserves high credit for an excellent study which makes for profitable reading and opens new aspects for the student of Central-European history and politics. He is certainly right in his final conclusion: "The fact that the setting up of a great Eastern Central European federation scheme was impossible in 1918 does not mean that such a solution must be necessarily discarded forever."

KURT VON SCHUSCHNIGG
Saint Louis University

THEIR BROTHERS' KEEPERS. By Philip Friedman. Crown, New York, 224 pp. $3.

Reading the numerous accounts of Nazi tyranny, one gets the impression that humanism was dead during those fateful years in Europe. This book shows the other side of the coin. It gives a well-documented report on those Christians who risked their lives to rescue their persecuted Jewish brethren. In his relatively short book, the author gathered a great many facts. Nevertheless, the book is much more than just a collection of lifeless data and names. Accounts of dangerous rescue work, of plans and achievements of heroes and heroines make it interesting and exciting reading.

The purpose of the author was not just to write an interesting story; he wanted to immortalize the memory of Christian heroes and heroines, wanted to prove that "evil manifested in the guise of a dictator" was doomed as long as there were people who were willing to sacrifice their lives for justice and God-given rights. The author, himself an object of Nazi persecution, maintains a praiseworthy objective tone in describing both the inhuman cruelty of the Nazis and the heroic rescue work of Christians.

A reservation: p. 200 states that documentation is lacking on any effective aid of Cardinal Mindszenty on behalf of the Jews. Apart from the evidence adduced by Béla Fabian in his book on the Cardinal, published by Scribners in 1949, this reviewer wants to specify two events. On November 5, 1944 Cardinal Mindszenty, then Bishop of Veszprém, sent Msgr. Béla Varga, now in this country, to Budapest in his own car with the instruction to all Catholic institutions and religious houses to open their doors to the persecuted and to grant them asylum. A week later, when a trip to Budapest was extremely dangerous, Cardinal Mindszenty

met secretly with Msgr. Varga in a Jesuit house in Budapest to discuss the rescue of Jews.

Describing the fate of the Jews in Czechoslovakia the author concludes that the most plausible explanation of the great number who perished as against the few who were helped was the Nazi terror. "In a small nation, so thoroughly intimidated, the possibilities of rescue action apparently were reduced to the vanishing point." (p. 102) This explanation may be valid for other countries, too. When a nation is under the heel of a totalitarian regime, action is not only dangerous, but quite frequently impossible.

This reviewer, who lived in Hungary during the fateful months when so many Jews were killed by the Nazis, cannot agree entirely with the author that "the attitude of the Christian populace at large toward the ordeal of the Jews was one of complete indifference." (p. 83) There was much sympathy and willingness to help. The sword, however, was hanging over the head of the Christians, too. As the majority of the population foresaw, the liberation by the Red Army turned out to be a new oppression for Jews and Christians alike.

The example of those who, under such circumstances, could forget their own anxieties and worries shines all the more brilliantly.

ANDREW C. VARGA, S.J.
Fordham University
New York, N. Y.

THE CONDITIONS OF ECONOMIC PROGRESS. By Colin Clark. Macmillan, London, 720 pp., $12.50.

Since its first printing in 1940, Colin Clark's *Conditions of Economic Progress* has always been a gold-mine of source material on national income of various countries. The text has not changed notably since the second edition appeared in 1951. The availability of an increasing amount of data from hitherto unreporting countries makes this third printing, however, far more valuable. Notably the progress made by the United Nations in exchanging information has extended to economic statistics as well as political ideas.

This work is a comparative study of national economies. Their ability to provide economic welfare is compared in such areas as income, productivity and consumption. The factual information for some 50 countries is included in an overwhelming array of more than 270 tables and 54 diagrams. The numerous sources which Mr. Clark has tapped make his bibliography read like an international Who's Who.

Though the figures given in this type of book must be continually revised, it is well worth the price.

GLADYS GRUENBERG
St. Louis, Missouri

THE AMERICAN IDEA OF MISSION: *Concepts of National Purpose and Destiny.* By Edward McNall Burns. Rutgers University Press, New Brunswick, xiii, 385 pp. $9.

WHY WE BEHAVE LIKE AMERICANS. By Bradford Smith. Lippincott, Philadelphia, xviii, 322 pp. $4.95.

The American Idea of Mission is an interesting and fairly penetrating history of American thought similar to Charles Beard's *The American Spirit.* It is inductive and analytic in approach, its conclusions are restrained and cogent. The author has made explicit the concept, long present in American thinking, of a mission to spread ideals of liberty and human welfare to other nations.

With the exception of fresh quotations from Madison's writings and a realistic criticism of Justice Holmes' armchair philosophy, most of the material will be familiar to students of American history. On the other hand, the interpretation is new and the author has balanced fairly enough quotations to show the harsh as well as the idealistic in American thought. Unfortunately, he seems unaware of the intellectual bankruptcy brought on by the Civil War and to forget that it was only with Bryan, La Follette and Roosevelt that concern was shown for the problems discussed by Clay, Calhoun, Biddle, Benton, Taney, Marshall and Jefferson.

The author is justly concerned about freedom in the United States and the dangers that threaten it. Freedom of expression seems as important for the welfare of society as friendly conversation is for the health of the individual. As a result, few thoughtful Americans can escape a blush when they recall the treatment received by Debs, Altgeld and by the Japanese on the West Coast in 1942. Many, however, will object to the author's implied scope of freedom of expression. Free speech for foreign conspirators intent on destroying this very freedom for others would hardly advance the cause of liberty.

Then, too, the author's concept of "freedom of religion" comes close to being "freedom from religion," certainly a far-fetched interpretation of the intent of those who wrote and adopted the First Amendment. The final chapter summarizing and criticizing the materials in the book is perhaps its most valuable part. There is a list of recommended readings and an adequate index.

Why We Behave Like Americans is a lively, interesting and more optimistic account of contemporary American life. Its original and thoughtful analysis should do much to explain the United States to Americans as well as to inquirers from other nations. Different phases of American living from the family through the business corporation, from politics to the arts are discussed. Readable and friendly in character, it is packed with information and valuable insights. The emphasis, it is true, is on America's successes rather than failures. It pictures our triumphs in art and thought as well as in production and democratic government.

The author shrewdly develops the spread of federalism and voluntary cooperation from government into almost all phases of associational life. Many will hesitate before joining in the author's praise for John Dewey as the herald of modern democracy. Granting the value that Dewey's ideas may have had for mature minds, his ideas produced confusion on the fundamentals of learning and intellectual discipline; his problem-solving methods presupposed rather than imparted intellectual training—as we are discovering daily.

Perhaps the author would have been better advised had he pondered further some of the economic and educational weaknesses still present in the United States. Apart from the complacency that this book may foster, it has set a wide stage for further research and criticism in contemporary American life.

FRANCIS J. DONOGHUE
Boston, Mass.

MODERN SOCIOLOGICAL THEORY IN CONTINUITY AND CHANGE. By Howard Becker and Alvin Boskoff (eds.). Dryden, New York, 756 pp. $6.50.

This symposium on modern sociological theory is a comprehensive and thought-provoking measure of the prospects and problems of mid-20th century sociology. Its 26 contributors trace the continuity and changes in "sociological" theorizing from Hammurabi to Stuart Dodd with side excursions touching on such substantive sociological staples as social stratification and social disorganization as well as on such luxury items as the sociology of law and the sociology of art, literature and music. To these major strands and specializations in modern sociological theory there are added, in the fashion of the day, some critical analyses of the convergences of fields bordering on sociology and a somewhat depressing survey of sociological theory and research in England, France, Germany, Italy and Japan.

Like most such symposia, the 730 pages abound in repetition, varieties of language and style and footnotes. The coverage and critical level, however, is of a general excellence. Advanced students and theoretically-minded teachers of sociology are provided with a kind of smorgasbord from which they may pick and choose according to taste.

As a reference volume perhaps more than a text, this study of modern sociological theory spells out the slow, painful, gradual maturing and refinement of sociological analysis. In a special sense it points up, too, the leadership position and responsibilities of American sociologists in this endeavor.

JOHN D. DONOVAN
Boston College

Letters

Pension plans problems

Father Harbrecht's article (February, p. 50) is the first concise statement of the pension trust fund problem that I have seen in print. The power wielded by pension fund trustees is really amazing. In many cases the trustees and the company directors are the same. There is a great temptation to do their stock purchasing with an eye to the competitive situation in whatever industry they happen to be engaged.

However, it seems to me that Father Harbrecht may have exaggerated a bit the faults of pension plans. Inability of the individual to control property which is technically his, is not a defect peculiar to pension plans. The same problem exists with ordinary Social Security benefits. Father Harbrecht did not mention vesting. More and more pension plans allow the employee to earn a vested interest in his pension. This makes him free to change his place of employment. Without vesting, it is true that pensions tend to freeze personnel. Vesting also allows a person simply to leave the labor market for any number of reasons, without losing his claim to pension payments. It is also true that pension benefits cannot be guaranteed with absolute certainty. What can be so guaranteed? Experience seems to have shown that actuarial computations have not been so far off the mark as to cast really serious doubt on the availability of a pension in most plans.

STEPHEN F. LATCHFORD, S.J.

Institute of Industrial Relations
St. Joseph's College
Philadelphia 21, Pa.

Central planning

I read Dr. William Hayes' article "Schumpeter and Catholic Thought" with keen interest, and I wish to congratulate SOCIAL ORDER for presenting its readers material of this high caliber. Dr. Hayes exhibits a rare combination of gifts in his ability to analyze economic literature and to interpret it in terms of sound social principles.

Undoubtedly there are few Americans, and still fewer among those familiar with Catholic social thought, who look forward hopefully to the coming of "socialism" even in the mitigated form envisioned by the late Joseph Schumpeter of Harvard. Nevertheless, an increase in central planning and control of the economy is a real possibility, largely because the individualists, who dread it most, refuse to accept the democratic reforms and self-imposed controls, as presented in the papal encyclicals, which would make it unnecessary.

Dr. Hayes has faced up to a difficult problem, and he has done so in a scholarly manner. His analysis is closely reasoned and his conclusions carefully qualified. Perhaps some will find his arguments difficult to follow; none of us find his conclusions palatable. Nevertheless, it is not sufficient to label something "socialism" and therewith expect it to disappear. The possibility of greatly increased government control of economic life—as an alternative to uncontrolled private economic power—is a matter which Catholics must study realistically and be prepared to meet intelligently. Dr. Hayes has performed a genuine service to Catholic scholarship by publishing his penetrating analysis of the problem.

(REV.) PATRICK W. GEARTY

The Catholic University of America
Washington, D. C.

Aspects of depreciation

In his letter (February, p. 92) Dr. Edward Schmidlein picks up what was intended as a footnote reference to a manufacturer's difficulties in financing the in-

flated cost of a new machine and proceeds to give your readers a lesson in depreciation sobriety. In so doing, unfortunately, he misconstrues—and misstates—my remarks on the subject ("The Virus of Inflation," November, p. 387).

Depreciation, simply stated, is a reduction in the value of the capital assets of a business. It is deducted from current income in order to offset the differential between investment and its retrievable value. Accountants generally emphasize the *cost* aspects of depreciation, while economists, financial managers and writers of articles on inflation tend to look at the *value* aspects.

Dr. Schmidlein appears to approach depreciation from what might be called the bookkeeping viewpoint. His concern is one of cost. He wants to be sure that the proper accounts are charged and that the various entries in the ledger add up correctly. Accountants, for example, normally would treat depreciation for a particular period as an expense item in a firm's income statement. The contra credit is an allowance for depreciation account which is a valuation account and is deducted from the asset account on the balance sheet. This reserve account is merely an account, and all it consists of is some pen scratching on the company's books. There is no cash or equivalent held aside in this account. A careful reading of my article—and of the original source to which the example was credited—will reveal that nowhere did I indicate that this bookkeeping account contained cash; nor did I state or intend to imply that this particular account was a source of funds.

To me, depreciation involves a good deal more than a routine bookkeeping entry. Examining depreciation from the value side, we find such a broad economic and management question as how best can a firm finance a new business asset in inflated times?

Depreciation of fixed assets, as has been mentioned, is an expense and, as such, it constitutes a part of a firm's cost of production. This expense, like all expenses, must come out of earnings. The story of business may well be written around the words "expend and recover with profit." If a business fails demonstrably over a period of time to cover all of its costs, accountants might just as well forget about the cost side of a firm's depreciation, for more than likely there will be no firm. Thus, it is most unrealistic to say, as Dr. Schmidlein does, that "the receipt or non-receipt of revenue has absolutely no bearing on the depreciation charge."

Depreciation, however, is different from other expenses, such as heat or light, in that it does not represent a cash outlay and is commonly referred to as a "non-cash" item. It is important, however, that a business corporation recoup all of its expenses, including depreciation. Justice Brandeis expressed this thought quite well when he observed: "The theory underlying this allowance for depreciation is that, by using up the plant, a gradual sale is made of it. The depreciation charged is the measure of the cost of the part which has been sold."

In a free enterprise society, where constant change seems to be the order of the day, it is dangerous for a businessman to ignore the vast changes which today are dictating the direction and largely determining the development of our economy. Given our present and future state of technology, a business organization must constantly look forward, if it is to be a living, vital force in the economy. The businessman is concerned, and rightly so, with the uncertain and undetermined character of his future expenditures for plant and equipment. Moreover, the physical assets owned today—and those which will be bought tomorrow—must equal or excel in efficiency the modern equipment used by competitors. The very uncertainty of these questions pleads eloquently for the necessity of collecting revenues from customers matching the true cost of all items consumed in operations. Were this not done, the corporation would be living in a fool's paradise.

Because of inflation, there has already been an enormous erosion of the economic value of the nation's fixed capital. The continued integrity, indeed the very solvency of a business dictates that the earn-

ings of a firm ought to be burdened with an amount consistent with the changes in the price level wrought by inflation, sufficient to replace a worn-out machine with a new machine purchased at the new level of prices. A business organization has really made no progress at all, unless the outward expression of that firm's profits in terms of money connotes a real increase in economic values.

Many firms find themselves in the same position as the box manufacturer cited in my article. During a period when apparent profits have been made, the purchasing power of money has so declined that the cost of replacing the worn-out physical assets of a firm exceeds the apparent profits.

FRANCIS J. CORRIGAN
Saint Louis University

Wage and "normal" family

May I clear up what Bishop Charrière (January, p. 44) rightly calls a verbal difference about the "normal" family? I agree with His Excellency entirely (that is to say, I do *now;* I did not always) that the old idea of the normal family as one with three or four children must be thrown overboard. The family which, in Dr. Messner's words, can "really fulfill its function in society" is the one that results from normal parental sex behavior as understood by the Church. This means a family of any size from no children to 15 or 25, for mothers are not automatic machines that can be set to turn out a standard number of units per production period.

The living wage, due in strict justice to every employee, is a wage out of which the father can support a family anywhere within this range. He must of course use his wage with due prudence, which here means that he must save or insure out of it against the time of peak family needs. And here is where my verbal difference with the Bishop has arisen. He does not like words such as "insurance" or "risk," since they may give the impression that a large family is a misfortune. Very well then, let us change the wording. Let us say that a man or woman "saves up" for the "chance" that he or she may be "lucky" enough to have many children. The words change but the fact behind them remains the same; namely, that the "normal" family is a family, not of some given limited number of children, but anywhere in the range that normal sexual behavior may produce.

However, I must register firm disagreement about the Bishop's suggestion that something is ordinarily, in a well-run society, due directly from the state to the father of a large or any other kind of family. Certainly, the state benefits from children and family life, and certainly it should look after family interests. But both the benefit and the responsibility are indirect. The state also benefits from the services of farmers and auto workers, for empty bellies and no transport are a poor foundation for the common good. And where would public morality be without the garment workers? Yet we do not say that the state should pay for all automobiles and mens' pants.

The principle of subsidiarity steps in. In a well-run society transactions are closed at the lowest possible level; in the case of pants and automobiles, the transactions run directly between manufacturer, dealer and customer. The state's business is to provide the background conditions in which this is possible, not to interfere directly in individual transactions. So also it is the state's business to see that it is possible:

1. for father of families to earn pay out of which they (helped by their wives, so long as they are earning) can save enough to keep a normal family. There is nothing wrong with traditional doctrine on this, rightly understood. Every worker does, as the traditional theory said, have a right to a flat rate of pay out of which a normal family can be kept; provided, however, (and here is where a clearer explanation is usually needed) he makes full use of the machinery of social cooperation through which this can best be done—of shops, factories, banks and insurance. A lot of people take the highly organized social cooperation in buying a pair of shoes for granted while judging the cooperation in-

volved in a family saving scheme as something endangering individual rights and responsibilities and as contrary to the doctrine of the Just Wage. I cannot think why.

2. for them to use this wage to the best advantage. The necessary social machinery (such as family saving schemes) must be there, and functioning.

But it is *not,* except in an emergency or where the state itself is the employer, the state's business to pay the costs of a normal family (which, remember, includes families of any size) directly to individuals.

The general principle might be stated thus: commutative justice takes account only of direct costs and benefits, not of what an economist would call "social" costs or benefits. These fall to be considered under distributive and, particularly, social justice. The direct benefit from a man's services goes to his employer and, through him, to a customer. Therefore it is on these, and only these, that the obligation in commutative justice to pay a family living wage rests.

Cardiff, Wales MICHAEL P. FOGARTY

•

Bishop Charrière objects that the formerly common view gives the father a bank check on an unknown person. I object to the theory of His Excellency on the ground that it gives the father checks on two or even three different parties but all of them blank and with no directions as to how they are to be filled in nor where they can be cashed.

Now that His Excellency has so courteously restated the essence of his case, I am sure that I have not misunderstood him. I agree that the state does contract debts in commutative justice to its employees and to its suppliers. I deny that it contracts such debts to parents: as begetters and rearers of children, they are neither servants of nor suppliers to the state.

That the state and indeed employers generally gain from the child-rearing activities of parents does not put them under obligations of commutative justice to parents. I benefit from my neighbor's rose garden. But he does not grow his roses for my benefit and I do not owe him anything towards their cost. I am grateful to him but I would be annoyed with him if he sent me a bill for services rendered.

Since Bishop Charrière wishes to maintain the view that all fathers of families, even of the very largest families, must get their full family costs in commutative justice, it seems to me that he must be driven to acceptance of the solution advanced by Professor Fogarty. This solution seems to me to be the only one so far put forward which meets the difficulties that follow from the abandonment of the normal family concept.

It is because, like Bishop Charrière, I do not like the idea of insuring against having children that I am not yet prepared to abandon the normal family concept. In supposing that I have done so, Bishop Charrière misunderstands me—doubtless entirely because I did not make my own position clear.

J. R. KIRWAN

Oxford, England

Agreement

The views which Professor Montavon expresses on "Ethics and Social Sciences" (January, p. 31) seem to me to be somewhat the same approach which I have supported in my two attempts to set forth my ideas on the study of economics: "Institutional Economics as Seen by an Institutional Economist" in the *Southern Economic Journal* in October, 1954 and "Economics and Public Policy" in the *American Economic Review* of March, 1957 (my address as president of the American Economic Association in 1956). I believe that no field of the social sciences can be understood without studying the whole problem. I strongly hold the view, also, that the purpose of study in the social sciences must ever be improvement and betterment.

EDWIN E. WITTE

Michigan State University

SOCIAL ORDER

DISCERNING readers in 49 foreign countries and in all states pick SOCIAL ORDER for the best in current social thought: "a remarkable journal making a distinctive contribution." Keep up with SOCIAL ORDER! Renew today—subscribe now for yourself or friends—$4 a year, $7 for 2 years, $9 for 3 years. Don't miss an issue!

SOCIAL ORDER, 3908 Westminster Place, St. Louis 8, Mo.

Enclosed is $4.00. Please send SOCIAL ORDER for a year to:

Name ....

Address ....

City .... Zone .... State ....